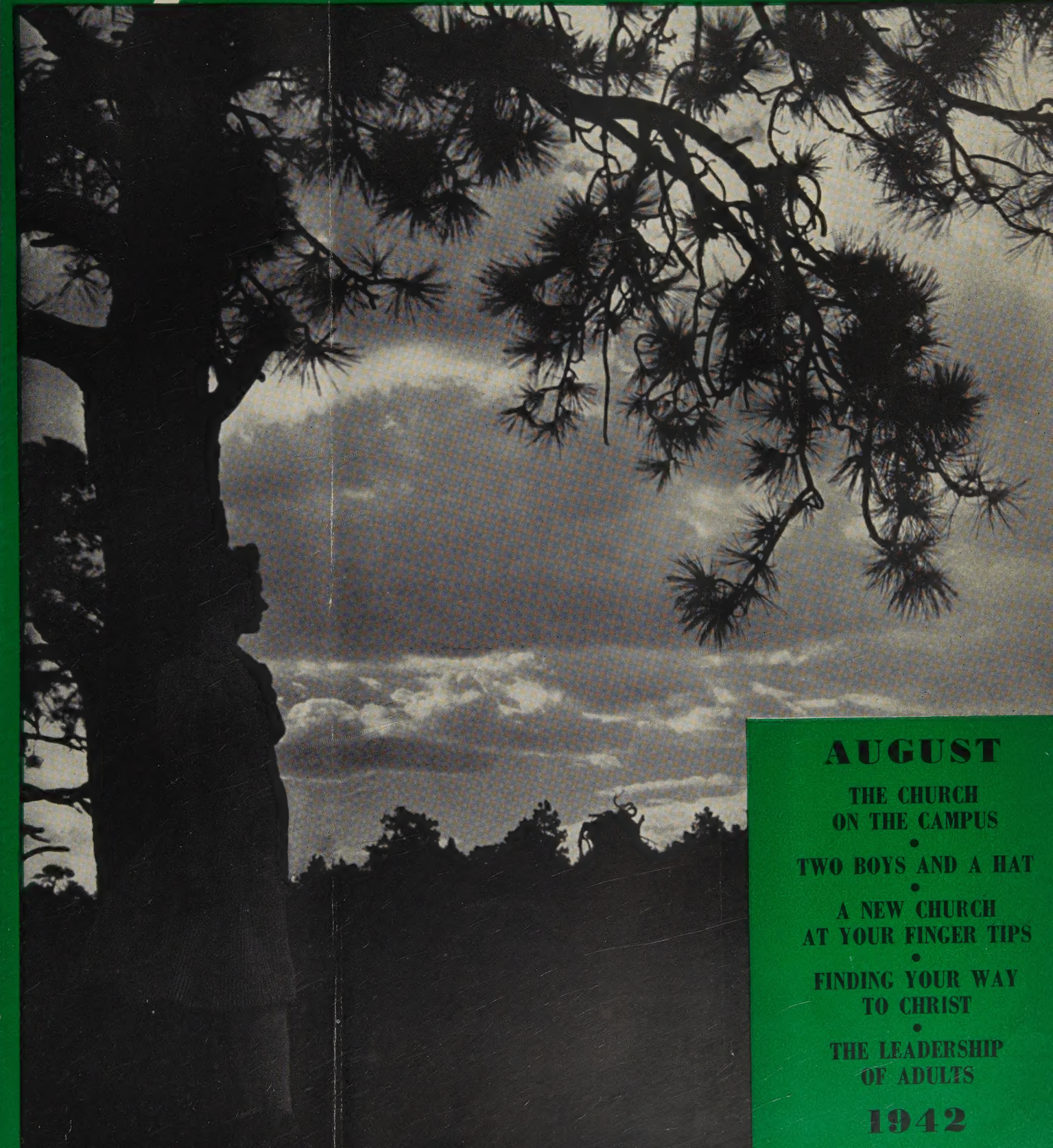


Baptist Leader



AUGUST

THE CHURCH
ON THE CAMPUS

•
TWO BOYS AND A HAT

•
A NEW CHURCH
AT YOUR FINGER TIPS

•
FINDING YOUR WAY
TO CHRIST

•
THE LEADERSHIP
OF ADULTS

1942

"The Hem of His Garment"



American Museum of Photograph

By EDWARD ARMITAGE (1817-1896)

AMONG the most distinguished English artists of the nineteenth century was Edward Armitage. When still a young man he won an important commission, that of decorating the Houses of Parliament. For some years thereafter he devoted himself to paintings of a historical character. Later in life, however, he turned to religious subjects, and his religious paintings now adorn many English churches and public buildings.

Perhaps Armitage's best-known religious painting is "The Remorse of Judas." Its portrayal of character is forceful and highly dramatic. Less well known, but equally interesting, is the painting which BAPTIST LEADER reproduces this month. It tells the familiar story of the woman who, after years of illness, clutched in faith at the hem of Christ's garment and found healing thereby.

Note the throng about Christ. He and those with him are moving toward the left. In a moment Christ will have passed by. For this ill woman it was then or never. Search the faces

of Christ's disciples. Their eyes are forward; their thoughts are on the future. They give little heed to what is going on about them. But the Lord of Life knows that someone, in desperate but reverent faith, has come to him for help. Jesus is shown in the act of turning to tell the woman that her faith has made her whole.

Now note those who follow Christ, especially the man with the upraised arm. Is it fanaticism or ill-mannered curiosity that he displays? But see the two women just to the right of him. One has closed her eyes, the other has clasped her hands—both gestures of prayer. Is it in devotion to Jesus that they pray? Or could it be in intercession for the woman, their neighbor or, perhaps, their mother?

These sharply drawn characters seem to say:

"Oh, touch the hem of His garment!

And thou, too, shalt be free!

His saving power this very hour

Shall give new life to thee!"

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Baptist Leader

THE MONTHLY MAGAZINE FOR CHURCH
AND CHURCH SCHOOL WORKERS

Vol. IV

AUGUST, 1942

No. 5

This Month

■ Said by the students at Wisconsin to be "a walking example of high Christian ethics," Shorty Collins is doing one of the greatest campus jobs in America. He is typical of many other college pastors, unhonored and unsung. His story gives us our lead article.

■ Dr. Owen Brown, author of "Two Boys and a Hat," is well known to LEADER readers: he was for years Executive Secretary of The American Baptist Publication Society.

■ The author of "Fitly Spoken" knows her subject at first hand; she leads the verse-speaking choir, herself!

Next Month

■ LEADER offers one of the best stories of its history—and one of the best stories on India that this Editor has ever read. It is written by the American wife of an Indian; she has just returned home, on a torpedo-hunted ship.

■ A boy-preacher in Michigan took a church that everybody said was helpless, and made it one of the most successful churches in the state. "Something Out of Nothing" will cheer folks and churches that think they are having a hard time. Be sure to read this one!

■ How a teacher made his hobbies work for God and bring boys into his class is brilliantly told by Mr. L. B. Curtis, who wrote "Do Baptists Know What They Believe?" last month. Teachers of Intermediate boys will get help out of his unique experiment.

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BL 8-42

OF INTEREST TO BAPTISTS

■ The Bible and Missionary Conference being held at Cape May, N. J., August 2-21, is being sponsored by national societies of the Northern Baptist Convention, the New Jersey State Convention, and the Cape Island Baptist Church. The conference will stress Bible study, Christian education, evangelism, and missions.

Home Missions and Christian Education (August 2-7) will bring to the Conference these widely known leaders: Dr. G. Pitt Beers, Dr. E. T. Dahlberg, Miss Alice Brimson, Dr. Luther Wesley Smith, Miss Pearl Rosser, Miss Mary Butler, Dr. Mabel Lee, Rev. W. David Owl, Rev. Anthony Vasquez, and Rev. H. C. Loughhead.

Foreign Missions Week (August 9-14) will present Dr. Jesse R. Wilson, Rev. Leo W. Spring, and Rev. Marlin D. Farnum. Preaching Week (August 16-21) will feature Bible expositions by Dr. H. E. Dana and sermons by Dr. S. M. Lindsay.

Further particulars may be obtained by addressing Rev. Robert D. Carrin, 737 Washington Street, Cape May, N. J. This Conference affords a unique opportunity to combine vacation with inspiration: Cape May is famous along the Jersey Coast as one of the most invigorating seaside resorts in the country.

■ Henry E. Atkinson, general manager of the Church Peace Union, wants to know why we shouldn't have a "Religious A.E.F." to work in devastated countries after the war. He plans to call a meeting soon of five hundred to a thousand Protestant, Catholic, and Jewish leaders to talk over "moral, religious, and educational forces to be brought into play after the war ends."

It is a good question he asks, and a good idea he is broadcasting. There is no good reason why the peace should be left to the politicians—who arranged World War II at the peace table of World War I. Inasmuch as religion offers about the only bond of understanding left in the world, the leaders of religion may have something better than a fragile right to a seat at the peace table *this time*.

■ Says Cardinal Hinsley, of England: "Christianity itself is under attack today. It is not this or that doctrine that is in question but the fundamental principles of faith, belief in God, and belief that man is created in the image of God. Christians of every name must work together to secure the moral principles that are the justification for democracy. Chief among these are the dignity of the individual and the sanctity of the family. If we allow these to be undermined, society will be destroyed."

Said a London taxi driver, as he jerked his thumb toward a ruined London church: "Until Jerry began doing that, we sort of took the church for granted. We didn't pay much attention to it. Now we begin to see that religion is what we all need more of, and if Jerry is against it we're for it."

These two statements come from men living in different worlds, but they say essentially the same thing.

■ Out of 114 movies recently studied by the American Business Men's Association, 84 showed 250 drinking scenes, and only 16 of those scenes were shown with disapproval. More than half of the cases were followed by either no noticeable results, or pleasant ones. In more than 25 per cent of the plays, the drinking might have been omitted with no loss whatever to the plot; and in another fourth, judging by the picture in which there is drinking, fully as effective results could have been secured without it.

Query to Hollywood: why drag in something you don't need?

■ World-Wide Communion Sunday will be observed October 4. The Department of Evangelism of the Federal Council has issued eight pieces of literature at two cents each. "With these materials," says Dr. W. E. Woodbury, "a pastor could put on a very effective loyalty crusade in the fall." The Northern Baptist Convention has asked the co-operation of every Baptist congregation in this observance.

■ More than seventy Christian churchmen from all parts of the United States have issued a statement pleading for unqualified admission of the world's Jews at war's end. They feel that anti-Semitism has become so deeply rooted across the rest of the world that the Jew has lost whatever hope he ever had of living with security.

That may be too easy a solution for the problem. All Jews cannot go to Palestine, even if they would. And in the light of Christian teaching, there seems to be no good reason why they should!

■ Tabernacle Church of Christ, in Columbus, Ind., is so unusual architecturally that strangers ask natives what it is. Its exterior design upsets all tradition.

The church is being widely advertised as "The most expensive modernistic church in the world." It cost \$650,000.

■ On June 1, Washington (D. C.) put into effect an order banning the use of unnecessary public busses (sightseeing busses, for instance) for the duration. The order will save one hundred thousand pounds of crude rubber. Unusual

Baptist Leader

OF INTEREST TO BAPTISTS

section in the order excludes busses carrying people to church or other religious services.

The government has gone out of its way, in this war, to help the church.

■ One line picked up from the speech of the retiring president of the Convention, at Cleveland, might well be printed in every Baptist church bulletin in America. Said Mr. Elliott: "Protestantism had better stand together in common defense of common beliefs or the day may come to them, even in favored America, when there will be no Protestantism to defend."

■ In a survey of preaching immediately after Pearl Harbor, Federal Council has just studied 454 sermons gathered from 24 denominations in 42 states, the District of Columbia, and Quebec. Most frequently discussed topic on that fateful Sunday was "The Task of Christians and the Church," which led the list with 133 preachers discussing it; second on the list was "Love of Enemies," with 126; third was "Faith," with 96. Very, very few did not discuss the war at all. A vast majority seemed to agree that war was sin, and that with Pearl Harbor there was no other way out than war.

■ General Secretary of Sabbath Schools, E. A. Thompson, of Montreal, rose at the 68th General Assembly in Canada and caused a furor with the statement: "I find that the Sunday school is a principal cause in alienating children from the church. The present method and system of instruction of the young needs more than a revival; it needs complete reform." The argument lasted long....

Not overly familiar with the Canadian system, we pass no judgment; we only wonder if such a question would raise such a debate in the United States.

■ Christian Endeavor is busy organizing units in Army, Navy, and Marine Corps; they plan a unit on every post and battleship, and 104 posts or units are already functioning. Four are established at Fort Belvoir, 12 in one camp in the South.

Both interdenominational and international, C.E. seems well equipped for the job.

■ Another missionary epic has just been written by Dr. George W. Carpenter, Baptist missionary in the Belgian Congo. Dr. Carpenter has brought electric power to an area deep in the Congo; to do it, he engineered the digging of a canal, constructed a waterfall, cut a tunnel through a limestone hill, did all the earthwork with pick and shovel and wheelbarrow and drilled all the rock with sledge hammer and plain iron bar. The natives marvel at his wires ("magic

strings") and at the "lightning" which flows through them.

Some day not far from now, a good writer will write the gallant story of missionaries who held the world together with such deeds as this, while nine-tenths of the rest of us were trying to blow the world to pieces.

■ Report from Dr. Paul Conrad, Secretary of Stewardship of the Northern Baptist Convention, shows that 3.3 per cent of the membership of our churches is enrolled in military service; that Beckley, W. Va., Baptist Church has the largest number enrolled, with 135 in service; Northfield, N. J., has the largest percentage, 14.3.

Seventy-two and seven-tenths per cent of the churches represented at the Convention in Cleveland had an increase in the number of financial pledges last year; 64.5 per cent accepted a larger missions quota for the current year; 16.3 per cent have stewardship committees and 83.7 per cent do not.

Eighty-three and seven-tenths per cent is pretty high. Why is this?"

■ Pastors, Sunday school superintendents and teachers are asked to contact those of their church and church school members working in the Camden, N. J., area, and urge them to attend the Northmen's Bible Class and North Baptist Church, 4th and Linden Streets, Camden. Or better—send your list to the Bible Class so they can contact them.

(LEADER is happy to co-operate with any pastor or church wishing to make similar announcements. Write to News Editor, BAPTIST LEADER, 1701 Chestnut Street, Philadelphia, Pa.)

■ Widespread protests against a proposed ban on convention travel in the District of Columbia brought about an easing of the ban; busses carrying folks to church will now be exempt. One punch line in the protest evidently brought quick action: "Religion is one of the strongest morale builders we have in the United States. There is no restriction on the liquor industry as to gasoline. Things like that should be cut first."

Conventions, religious or otherwise, will undoubtedly be cut to the bone for the duration. Many of them should be; others cannot be. It is hard to see how such an institution as the Northern Baptist Convention could do its business without the annual meeting.

■ Soldiers and sailors in the armed forces may now register their religious preferences. They may be noted under "Remarks" in the service record.

According to Chief of Chaplains William R. Arnold, U.S.A., there will be no

Defense Workers Near Camden, New Jersey?

★ PASTORS, Sunday school superintendents, and teachers with members of their church or Sunday school now employed in the Camden, New Jersey, defense plant district, are urged to write and invite them to attend the Northmen's Bible Class and North Baptist Church, 4th and Linden Sts., Camden, New Jersey.

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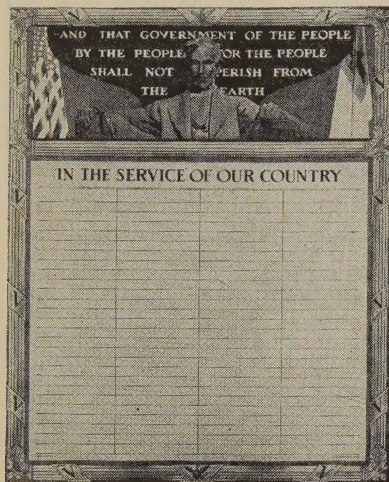
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religious census taken of military personnel, and the men will not be *required* to indicate their preferences by denomination. Commanding officers may, *on request*, be permitted to furnish information as to the preferences of their men to local churches around the camps.

■ The Supreme Court upholds the right of the municipality to require licenses for all distributors of books and pamphlets. It is too bad that this news item was buried in war news; its import is tremendous.

What it really means is that any municipality can fix any license fee that it chooses to fix; which in turn means that whatever literature the local authorities happen to disagree with can be taxed out of circulation. The religious sect at the forefront at the moment is Jehovah's Witnesses; but tomorrow, it could easily be the Baptists, or the Methodists. It is, we believe, a dangerous precedent.

■ The millennium has arrived! Knights of Columbus played a baseball game with the Shriners in Tulsa, Okla., in a "tolerance game." Knights won, 6 to 3. Proceeds went to charity. There were no fights.

■ Membership in the Congregational Christian Church has increased 1½ per cent this year; benevolent giving is up 4 per cent.

■ The 67th annual session of the Synod of Pennsylvania (Presbyterian) decided this month that church orphanages are

outmoded and that they should be replaced by newer types of social service and foster-home care.

The orphanage is objectionable, in Synod's opinion, because it offers insufficient privacy, social stigma, isolation from the community, regimentation of life, standardization of treatment, paternalism, deadening of personal initiative, easy spread of contagious disease, and . . . a lot more.

According to the Presbyterian survey, the trend now in religious institutions is to finance a trained social service personnel instead of institutional buildings and to give individual instead of standardized care.

■ C. Reed Carey of the American Friends Service Committee reports on conditions in the Japanese evacuation centers of the West Coast: "Twenty people are often crowded into barracks designed to accommodate eight. In some cases there is only one washroom for two hundred persons . . . Army and WRA workers are of surprisingly high standard . . ."

The old, old story: people of themselves are sympathetic enough, but the red tape of officialdom and chaos snarls many a well-intentioned person into ineffectiveness.

■ Incidentally, a resolution has been forwarded to President Roosevelt by the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society, protesting against "the indiscriminate and en-

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forced evacuation of Japanese, without benefit of judicial processes of investigation and of decision." The societies feel that "the enforced encampment of American citizens involves grave dangers for our democracy."

No chances can be taken with Japanese espionage on the West Coast; neither can chances be taken with the creation of a bitterness that may backfire against the very democracy we are fighting for, after the war.

■ One of the dramatic highlights of the Texas District Council of the Assemblies of God was the spontaneous response of the entire audience to the chairman's call to prayer for Jews now facing war's fury in Europe. The huge audience responded unanimously.

■ Beginning next September, Bible study will be a compulsory subject in all high schools in the Province of Quebec under the control of the Protestant school boards. Those under the Catholic Committee will not be affected.

The Scripture curriculum is interesting. For Grade VIII, there is a biographical study of the life of Christ, with alternates in Deuteronomy 1-16 and 29-34. For Grade IX, biographical studies of Peter and Paul with alternates in Ezra, Nehemiah, and Esther. Grade X has selected readings and Grade XII studies the Book of Job.

If it could happen there, it could happen here. United States boards of education might get in a little preliminary study with that curriculum; it seems to us to forestall any cry of sectarianism that could be raised.

■ The War Productions Board prohibits (for the duration) the use of critical materials in the manufacture of "church goods," such as crucifixes, candlesticks, and communion sets. Brass and copper may no longer be used; iron, steel, silver, gold, and wood may be used as substitutes. The order was effective June 23.

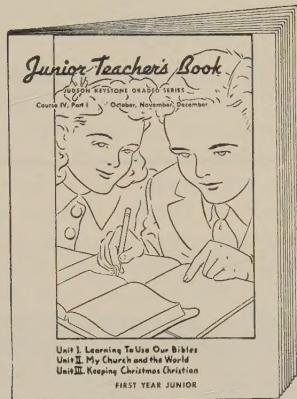
■ Speaker at a big denominational convention calls upon clergymen to enter politics and "clean the political stables." He calls it, plainly, their duty to do that. The very next day, Dr. Lester H. Clee, who once ran for governor of the state of New Jersey against the Hague machine, withdrew his name as a candidate for United States Senator. Dr. Clee explained that he felt that he could render his greatest service in this crisis in his pulpit.

Clee should know. In 1935 he was Speaker of the House in the New Jersey legislature.

August, 1942

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Two Baptist youths, with the courage to attempt the impossible, found a world-wide publishing business in a preacher's hat

TWO BOYS *and* a HAT

By OWEN C. BROWN



In the year 1824, Napoleon's stepson died and John Quincy Adams was chosen President of the United States and the Reverend Samuel Cornelius took off his hat in Alexandria, Va., and The American Baptist Publication Society fell out of it.

That may take some explaining. Actually, Dr. Cornelius (pastor of the Baptist Church in Alexandria) wore one of those huge, bell-crowned hats that the well-dressed man was wearing in the America of 1824. Those hats measured six to seven inches in height and they had a breadth of eleven inches at the top; they were fitted up with pockets for such odds and ends as bills, memorandums, and silk handkerchiefs. Dr. Cornelius had a better use for that storage space: into it he packed a handful of religious tracts to distribute on his travels 'round the town. In one of his absent-minded moments, while he was talking on a street corner with a young Baptist preacher named Noah Davis, he lifted the hat and a shower of tracts rained down on the sidewalk.

Young Noah Davis looked at them, fascinated; his eyes burned, for an idea had been smouldering in his mind, for quite some time, about such tracts as fell out of the bell-crowned "topper." It was an idea that had to do with the printing and circulation of tracts in the Baptist church. Proud of being a Baptist, it worried him a bit that his church had to depend upon the Methodist Book Concern and the Religious Tract Society for the bulk of its printed materials; they also had to borrow from the printing shops of Friends, Congregationalists, Unitarians, and Episcopalians. That, mused Noah Davis, was all wrong.

Davis was Baptist-born and Baptist-bred. His father had been pastor at Salisbury, Md., for thirty years; Noah had come to Philadelphia to work as a merchant's clerk, and he had sat under the preaching of Dr. William Staughton, pastor of First Baptist Church. That was preaching; Staughton was one of the founders of the first missionary society in London, which had sent William Carey to India. In the City of Brotherly



BIRTHPLACE OF THE SOCIETY, AND HOME OF "THE COLUMBIAN STAR"

Love he had the reputation of being the most eloquent preacher in town; the élite of Philadelphia crowded his church every Sabbath. His preaching struck sparks in the soul of Noah Davis, and within a few months' time the clerk was a student at the Classical and Theological Seminary, in Washington, D. C., and a student pastor at Alexandria, across the Potomac. He got a diploma from Washington and a wife from Alexandria; Mary Young sat in a pew of his "student church" just a few short days before the wedding and was electrified to hear the young theologian announce his text for the morning, as serious as a judge: "Mary hath chosen

the good part, which shall not be taken from her."

While he was a student in Philadelphia (from whence the seminary moved to Washington) he had distributed tracts by the hundred; he and a chum—James D. Knowles—talked the superintendent of the printing shop of the Triennial Baptist Convention into drawing up a plan for a Baptist Tract Society as early as 1820. They actually had two tracts set in type for the proposed society to print, when the Baptist Convention suddenly decided to move its Board of Missions, together with its publications and its Theological Seminary, to Washington. Davis and Knowles had suffered

a setback, but, being young, they didn't seem to accept defeat. They'd get that Baptist Tract Society, yet!

Knowles went to Columbian College; he became editor of *The Columbian Star*, Baptist weekly. Davis went to Alexandria, where he met the hat and tracts of Dr. Cornelius. He rushed home from that meeting to write Knowles, with all the fervor of a crusader, that they *must* find a way to establish a tract society. That struck a most responsive cord in Knowles, who for a good many months past had been entertaining ideas in his own mind on this same subject. In *The Columbian Star* for February 21, 1824, there appeared this notice: "Those persons who are disposed to assist in forming a Baptist Tract Society in this city are requested to meet in the house of Mr. George Wood on Wednesday, February 24, at 7 o'clock."

Eighteen men and seven women came to that meeting. The eloquent and ami-

able Dr. Staughton presided, and he must have smiled at the eloquent and amiable Mr. Knowles, who arose with a complete plan for the organization, and with an enthusiasm that swept the meeting off its feet. They voted to form the American Baptist General Tract Society.

So—two young men in their early twenties had forced the issue and secured the organization of what today is The American Baptist Publication Society.

First Years

During its first year the new society published nineteen tracts. At the end of fifty years it was publishing 382 tracts, forty-eight of which were being printed in six different languages. Sunday schools offered the main outlet; tracts were given as rewards for attendance or for repeating Scripture verses; they went home in the pockets of the youngsters and they were read by the parents and one tract is known to have



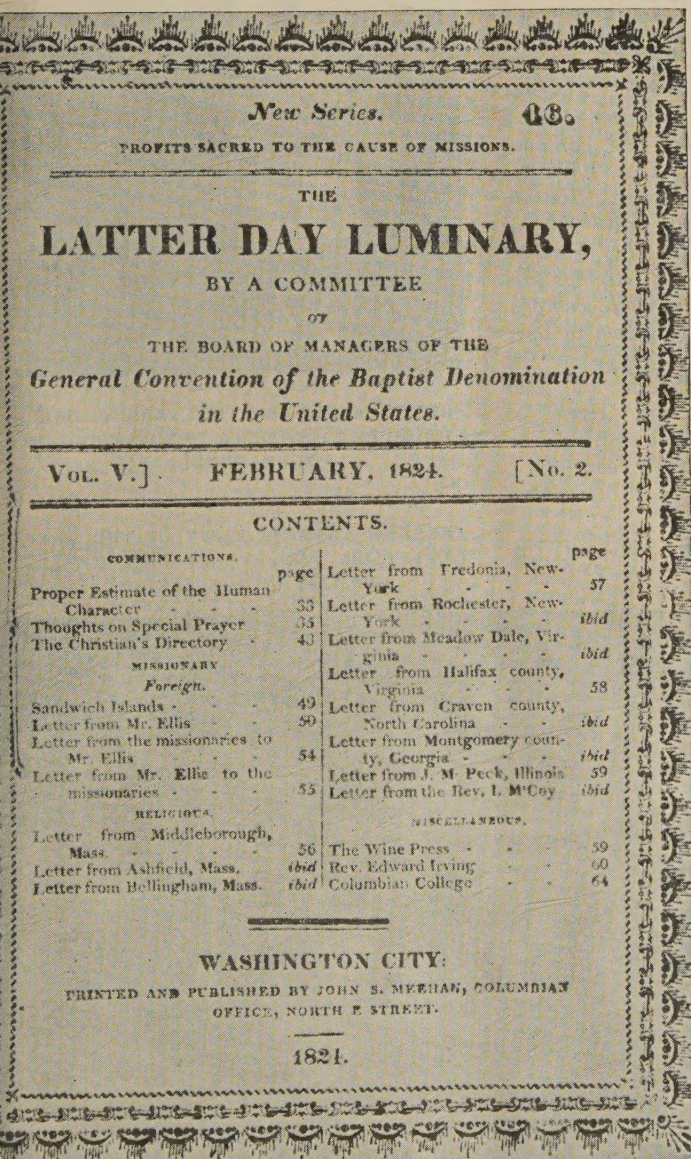
NOAH DAVIS HAD "... THAT ITCH-TO-DO - SOMETHING - ABOUT - IT THAT COMES FROM THE SMELL OF PRINTER'S INK"

led forty people to Christ in a single year.

Time came when the Society branched out into the business of publishing Testaments and Bible portions; then came the famous *Baptist Teacher*, edited for thirty-seven years by Dr. P. S. Hensen; at the age of eighty-three, on the day before his death in 1914, Dr. Hensen was working on an article for the *Teacher*.

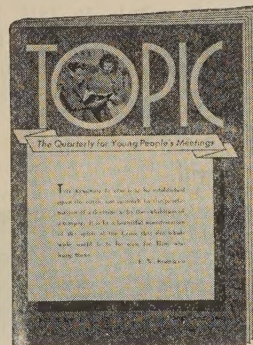
The Society moved up to Philadelphia in 1827—and moved straight into trouble. It seemed to Noah Davis that facilities for printing, stereotyping, and distributing were much better in Philadelphia. They were. But he had overlooked one rather vital other facility that turned out to be tragically lacking in Philadelphia: that was *money*. The bills piled up and the contributions did not *pile* up and poor Noah Davis, now general agent and the sole employee of

(Please turn to page 12)



THE "LUMINARY" OFFERS A GOOD EXAMPLE OF THE ART OF PRINTING IN 1824; ALL TYPE WAS SET BY HAND

August, 1942



THE PRINTING ART OF 1942, IN SOCIETY PUBLICATIONS FOR TODAY

The Church



on the

"SHORTY" COLLINS, BAPTIST PASTOR AT WISCONSIN, SETS A NEW HIGH IN RELIGIOUS WORK ON THE CAMPUS

By SPENCER DURYEE

HE plopped himself down beside me in the Madison bus; he was a genial, likeable, old Wisconsin farmer who made friends fast and talked faster. We talked of shoes and ships and sealing wax and Hitler and the Farm Bloc and we got along very well indeed until I stubbed my toe and said something about the University of Wisconsin. Then it happened.

"College!" he snorted. "College! I wouldn't go near one. I'd sooner send my son to the grave than to a college. Believe me, stranger, when a youngster gets to a university he's halfway to perdition. Yes, sir. . . ." He walked with me to the hotel, five blocks out of his way, describing perdition in terms that must have made Dante turn in his grave.

Next morning I walked across the hotel lobby and shook hands with a college pastor. He was down in my notebook as "Shorty Collins, Baptist man at U. of Wis." I looked for a little fellow and saw a skyscraper of a man unwrap his long legs and get up slowly out of the depths of the lobby divan and look down on the top of my head. "Shorty" is six feet five and one-half inches tall. He nurses in his soul one great grief: he can't tell people he is six-foot-six. Otherwise, he is a man of good spirit. The students at Wisconsin call him "a walking example of high Christianity."

We drove out to the campus. Calls of, "Hi, Shorty," from sidewalks and fraternity house windows interrupted his attempts to tell me which building was which. They have quite a few buildings at Wisconsin; they didn't cut any corners, financially, when they built that university. It is a young city and everybody in it seems young.

We passed the Methodist house and the Presbyterian house and the Unitarian house and slid to a stop in front of the Wayland Club, which is the Baptist house. This Wayland Club has been reaching out for Baptist students at Wisconsin ever since Dr. Golpin started his work as university pastor on the campus,

in 1906: it has been that long since Northern Baptists have *not* deserted their students, that long since parents could rest assured that when they turned their students over to the college, there would be a Baptist pastor there to look after them.

Shorty Collins is capable. Anybody at Wisconsin will tell you that. There are 11,000 students on this campus; 1,300 of them are Methodists, 1,400 are Lutherans, 1,400 are Catholics, 1,100 are Congregationalists—and only 350 of them are Baptists. *Yet the Wayland Club has the most popular religious program and center on the whole campus.* And no wonder. Shorty seems to have an almost uncanny knowledge of the problems that bother youth, and that youth wants to talk about. Here, for example, are some of the subjects he had them talking about last year:

Can a Christian Justify Military Preparedness?

Being a Christian in Time of Upheaval.



SHORTY IS SIX FEET FIVE AND A HALF INCHES TALL; STUDENT "DIXIE" BROOS IS FOUR, NINE!

THE 1937 COSTUME PARTY OF THE WAYLAND CLUB. YES, THAT'S MR. HITLER, HIMSELF, IN THE CENTER!



Campus



THE GOSPEL TEAM: THEY SPOKE AT TEN CHURCHES IN MILWAUKEE

What Is in the Bible?
Courtship.
Marriage.
Religion and Recreation.
Can One Believe in God in Such
Times as These?
Can the Church Take the Side of the
Common People?
Should Protestants Marry Catholics?
How Important Is Prayer?
What about the Liquor Traffic?
Is Cribbing Justified?
Should Christianity Be a Missionary
Religion?

How Can We Tell Right from Wrong?
Twice that year Shorty and his friend,
the pastor of First Baptist Church in
Madison, offered themselves up as ex-
perts to be stumped in an "Information,
Please" program; the students threw
questions at them from all points of the
compass, and they got fair answers for
every question. Shorty insists they
should be treated like that.

"These kids in college," he says, "are
not fresh. There isn't a flippant one,
religiously, in a carload. They are not
cynical and they are not a lot of young
atheists; they are a bit puzzled at the
trap they're in, but that's all. I think,

THE HOUSE NEEDED A NEW COAT OF
PAINT—SO THEY PAINTED IT!



inasmuch as we oldsters brought them
into such a messed-up world, we should
at least treat their questionings openly
and sincerely and give them honest
answers for honest questions."

He proceeds on the idea that God gave
brains to youth as well as to middle age;
he thinks youth ought to be encouraged
to use those brains. When a boy, about
to be drafted into the army and not
quite sure whether he could square
Christianity with war, Shorty did not
try to sway him either in the direction
of military service or conscientious ob-
jection. He simply said, "I am not here
to decide that for you; I just want to
challenge you to think this problem
through just as you would any other
problem, in the light of the demands of
Jesus Christ as your supreme Lord and
Saviour." He brings to the campus,
regularly, military men and pacifists,
that the students may hear both sides.
And the students have decided that that
is quite the way to do it; "Shorty" is
"in solid."

When a freshman or a graduate Ph.D.
proclaims the world-rattling fact that he
is an agnostic, Shorty doesn't laugh; he
accepts it and sits down to talk things
over. One student told him a little while
ago that he didn't think any intelligent
person could believe in a personal God,
but that, of course, there was some value
in Christian character. It turned out
to be quite a talk, between those two.

Said Shorty: "Do you think we can
have this Christian character that you
say you admire and cut the root from
which it grows?"

"Yep," replied the boy. "Yep, I think
you could. You could have the one
without the other."

"I have my doubts, but tell me this,"
pursued Shorty, "do you think that with-
out a vital belief in God, this Christian
character can be reproduced in the next
generation?"

"Gosh, Shorty," mumbled the boy,
"you've got me there!"

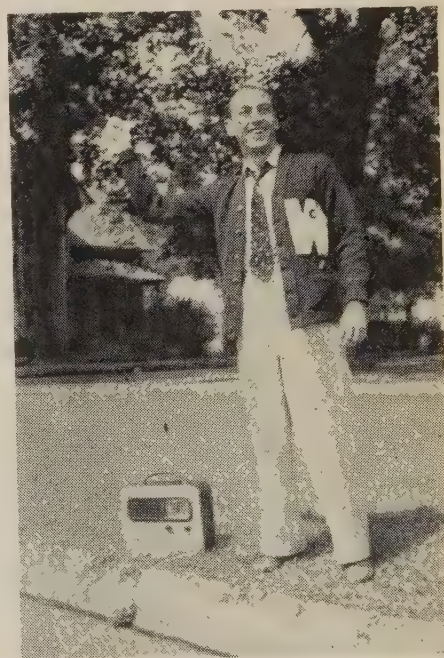
Today that student and Shorty are
firm friends; understanding did it.

No Commands

He gives no orders; he never says to
a student, "Now, look here, you've got
to believe this and that and you've got
to do so and so." That would be suicide
for a college pastor. This club he runs
isn't a corporation with a boss at the
top; it's a co-operation, with 175 mem-
bers. Within that membership is
another "co-op," known as the Co-op
Eating Club; this isn't a business to
make money out of meals and it isn't
an exclusive social fraternity; it is a
tool of Baptist fellowship.

Co-op Eating Club started eight years
ago with eight members; this year they
had to limit it to forty, which is about
all the dining-room in the Baptist house
will hold. The Eaters pay \$1.50 to join,
and they pay \$3 a week in cash for
twelve meals; they earn the rest of the
cost of those twelve meals by working
(Please turn to next page)

SCHOOL'S OUT: CHEERLEADER GENSLEY
THUMBS A RIDE HOME





SHE CAME TO COLLEGE AN ATHEIST, BUT WAYLAND CLUB CHANGED THAT!

three hours each week. They peel onions and wash dishes and clean up the house, and last year Co-op reached the end of the year with \$16 left over in the Co-op treasury. There was something in the bylaws which said that any left-over money was to be divided among the members as a dividend, but only one of them took his dividend. They turned it over to the Baptist World Service Emergency Fund, after adding enough to make a total contribution of \$55 for the year!

They go to church regularly, not because they have to or because they're told to, but because they want to go, and because there is something there for them when they get there. "Church" means Dr. L. B. Moseley's First Baptist Church in Madison. Half his choir and all his evening ushers are young university Baptists. Shorty has a Bible class Sunday mornings, at First Church; he has discussion groups meeting Sunday evenings which discuss everything from atoms to God, a "seminar" every other Wednesday evening in which they discuss again and listen to speakers qualified to speak on problems that bother them; there is a forum at 4:15 Thursday, with tea—if you like tea. It's a popular forum, with or without.

The Twelve meet at 7 A.M. on Wednesdays and Thursdays. Yes, we said 7 A.M. The Twelve are a prayer group; membership is limited to an even dozen, so anyone joining the group is already in possession of a deep religious experience. They meet for forty minutes. There are no speeches, no discussions; there is silence, meditation, singing, prayer. Leader of The Twelve last year was a sparkling, black-eyed girl who came to college an atheist; she joined the "next-to-the-most-radical" club she could find, got a little fed up with their methods, happened to meet a Waylander and came to a Wayland Club religious discussion and now, she tells Shorty, "I don't laugh any more at the words Spirit, Love, Personality, Christ . . . I find them in my vocabulary every day. . . . Much to my surprise, I have found a whole new philosophy and appreciation of the values of religion . . ." She

found a brand-new faith via the Wayland Club. . . .

Practice

Discussion is only half of the program. It is a rather necessary half, for the college student is at the discussing age; he likes his "chin fest," likes to talk things through. But the really vital half lies in Shorty's "doing" program. The proof of the pudding is in the practice.

For instance, off and on, in their discussions, they had talked about religion and crime; that's one subject you could talk about until doomsday and get nowhere. To prevent that, Shorty took a group into Chicago to look over the Detention Home that houses a good-sized population of Chicago's young offenders. It wasn't exactly a happy experience for the collegians; they found a dismal, Middle-Ages jail, dark and overcrowded. Any man who was *not* a criminal when he was thrust into one of those cells would have been one when he was turned loose. It was a penology of vengeance, built on the ideas of a punishing brute. It made somehow brutal everyone who touched it.

Then Shorty showed them the other side: weeks later, he took them out to the Industrial School (for delinquent girls) at Oregon, Wis. Here the penology was *Christian*; they found the girls in this "prison" as happy as any girls outside, not with their minds made up to "get even with society" when their terms were up, but learning trades and skills that would help them take their places in that society as useful citizens. There were no bars at Oregon; there was a volleyball game and on the way home one girl said to Shorty, "Christianity *does* work, doesn't it?"

That trip to Chicago turned out to be a study in race relationships and the effects of Christianity on racial prejudices. Nothing is more important, in their world, than *that* question. They spent hours at Hull House, which is America's No. 1 experiment station in racial understandings; they went through the plant and talked to the

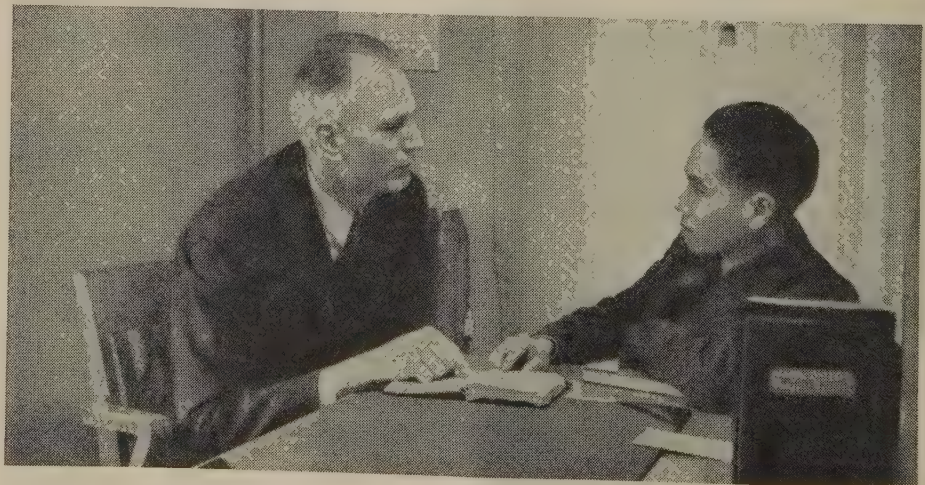
editor of a great Negro newspaper; they had a long talk in the offices of the Amalgamated Clothing Workers of America; they had a supper at the (Negro) Church of the Good Shepherd, breakfast at International House, lunch at an Italian restaurant, and supper at a Mexican restaurant; they visited the Jewish People's Institute and the Ida B. Wells Housing Project (where seven thousand people live in beautiful, modern apartments at rents ranging from \$16 to \$23), and they visited the Baptist Missionary Training School. They saw with their own eyes what Christianity was doing with the social order and the races of man. . . .

There is a Baptist gospel team; five of them went out to New Lisbon one night last year with the thermometer registering a freeze of ten below—went to talk to thirty-five people. A girl read Scripture, a boy made the prayer, Shorty talked on "If God Is Love . . ." They do this often. The next week the team took over a Church Night at Beloit.

That gospel team would make my old farmer-friend who hated colleges scratch his head and maybe change his mind. It may be time for a lot of us to change our minds about religion on the campus. Perhaps the trouble is that we have too quickly called it "perdition" and left it all to the devil—who has made a devil's own job of it. There may be professors and influences on the campus that disturb the heart of the Christian parent and upset the faith of college youth, but there would be a lot less of that if we saw to it that there was a Shorty Collins on every college campus in America.

It may just be that this collegiate youth is all right . . . that the trouble, dear parent, lies not in our sons and daughters, but in us!

Did you know that Merle Crowell, Sheppard Butler, and George H. Lorrimer, former editors of *American*, *Liberty*, and *Saturday Evening Post*, attended Colby College, Baptist school in Maine, within 22 years—1888-1910?



K. LOO HUANG ASKED SHORTY SOME STIFF QUESTIONS ON MATTHEW 25

Modern Teaching and the Master Teacher

By CALVIN T. RYAN

THE Christian religion is a teacher-learner religion. It was founded by a Master Teacher, and in it we find the words "teacher" and "disciple" ("disciple" really means "learner") used over and over again. In Acts, the followers of Jesus are called disciples twenty-eight times. In fifty-four out of the sixty-six times that the King James Version refers to Jesus as "Master" the Greek word used means teacher, or schoolmaster. Jesus was a teacher of teachers. He conducted one of the first normal schools of which we have any record.

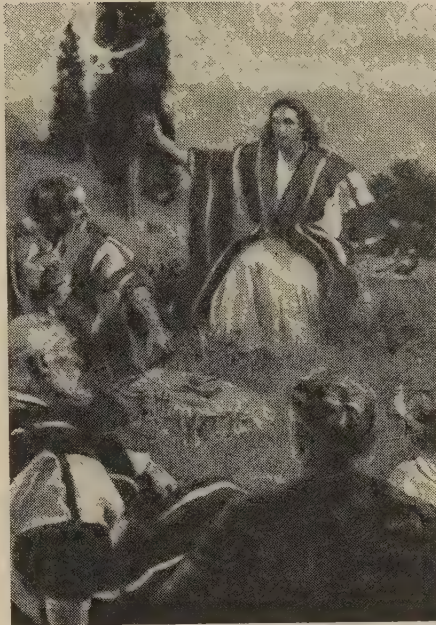
In the light of our later scientific studies in education, just how does Jesus stand as a teacher? In the light of our psychology of education, how do Jesus' methods of teaching fare? Were his procedures good? Did he have a technique? Did he know what teaching was? Or what learning was?

Now the simplest and the most generally recognized definition of teaching is "the guidance of learning." It is not taking something from the teacher and giving it to the pupil; it is rather putting the learner in a situation in which he can learn with the greatest economy of time and with the greatest permanency. It is not transmissive; it is creative.

Much criticism has been brought to bear upon many of our church school teachers for merely trying to pass on, or transmit, a lot of facts or inherited knowledge. Jesus never did that. He was creative. He could use source materials as a starter, but he soon took his learners "beyond the book." Teachers who "hear" their charges repeat the Sunday lesson may have succeeded in having the children memorize a number of facts, but it does not follow that they have done any teaching. Jesus rarely appealed to memory lessons. He did teach his disciples how to pray, but it was at their own request. He had already created within them a desire to know. The ground had been made ready for the seed of learning—in this case, the Lord's prayer.

What is learning? More recently the educational psychologists have defined learning as "organization"—really transformation. What actually takes place when we learn something no one knows.

Teaching material must be organized so that the learner will get an organized result. There must be mental co-ordination. When a person learns something he has been mentally trans-



"AND JESUS . . . WAS MOVED WITH COMPASSION TOWARD THEM . . . AND HE BEGAN TO TEACH THEM MANY THINGS"

formed. The expert typist, for instance, differs from the learner not alone in his speed in making individual letters; being an expert, he works on a transformed plane above that of the beginner.

Jesus chose his twelve for special training. While they seemed to learn very slowly, they obviously learned so thoroughly that after the departure of their teacher they could carry on very effectively. Peter could win his thousands. Paul could beard the intellectual lions of Athens. The disciples were transformed men after they had been taught at Pentecost, and they in turn transformed the world about them. Their teachings have stood the test of ages, although attacked by disbelievers of all intellectual levels. They learned, indeed, from a Master Teacher.

Jesus was able to adapt his method to the occasion and to the group before him. He seems to have used a more direct, possibly a lecture method with his disciples. With individuals he often used the Socratic question-and-answer method. He could use modified forms of the discussion method whenever he thought it necessary.

He was especially adept in the use of the story, and often resorted to that technique. The story is the oldest teaching method known. It seems especially fitted to the child and to the childlike

mind. It carries its lesson through the imagination, rather than through the intellect. It is a poetic device, and Jesus was a divine poet.

We miss much of the Bible because we are prosy-minded, and the writers of the Scriptures were Orientals and accustomed to poetic and pictorial language. The poet will, if necessary, distort factual material in order to teach a truth. We belabor some of Jesus' teachings trying to interpret them in the light of factual understanding, whereas Jesus was teaching something beyond known fact—a greater, deeper, subtler truth; in doing that he tells us to go the second mile, give away our overcoats, and turn the other cheek.

The Master Teacher always began with his learners where they were. Since he did, it was easy for him to carry them to wherever he wanted them to go. He began with familiar knowledge, with what we should call the *known*, and from that he took his pupils to the unfamiliar, or the *unknown*. He was safe in assuming that they knew the Old Testament; the regular teachers and the parents of the time had seen to that. With that knowledge he could safely begin. But *real teaching begins where the book leaves off*; hence Jesus took his learners beyond the Book with which they were familiar. He wanted them to get rid of their bookish formalism. He wanted them to live the New Life which he had come to give them.

Because of the incomplete and differently quoted sayings of Jesus, we find some difficulty in getting any semblance of Jesus' teaching method in so far as a connective discourse is concerned. Unlike the disciples of Socrates and Confucius, and many another philosophical teacher, the disciples of Jesus made but little effort to quote their Master. They had absorbed his gospel, and they were able to translate it into their words and their lives. For this reason, we have to judge Jesus' teaching method by the reports of the writers of the New Testament. We have the certain rather tremendous results, however, which give us more than a hint that it was an amazingly effective teaching.

Every master teacher will have a purpose in mind. He or she will think in terms of objectives, aims, accomplishments, and such like. Checking on the teacher, instead of on the pupil, is something new in the teaching world.

(Please turn to next page)



TWO BOYS and a HAT

(Concluded from page 7)

the Society that held his dream, struck bottom in the pit of despond. In desperation he went to Boston and secured an offer of \$500 from Nathaniel Cobb to pull the Society "out of the red"—*provided* the brash young dreamer could raise a similar amount in Philadelphia. He scoured his new community—and fell far, far short of the necessary five hundred.

Things were about over, then; the Tract Society was on its deathbed. He went one morning to his office, a little, second-floor room on Front Street near Market, sat down with his head in his hands and prayed to God and thought about Philadelphia Baptists. Just as he was about to get up, lock the door, and throw the key away, one particular Philadelphia Baptist loomed up sharply in the gloom: he suddenly remembered that he had not talked with Mrs. Gillison. Mrs. Gillison had money; she had even expressed interest in the society. How had he ever missed *her*? He found her, painted his pitiful picture, and heard her ask:

"How much do you need?"

Mechanically, he named the figure.

"Then put me down for all of it!"

He couldn't believe his ears, but there it was. Hilarious with joy, he rushed back to the office and dropped into the chair again; this time he dreamed no dreams of failure and collapse, but dreams of the day when the Tract Society would have a building of its own. In his wildest dreams he never saw a seven-story office building at 17th and Chestnut, and a six-story printing house on Lombard Street.

Total receipts for the Society for its first year were \$306.64; if anyone knows how Noah Davis managed to live on *that* budget, the present Publication Society would like to know. Receipts for 1827 were \$3,168.04. That tells the story. Slowly, surely, from that dark day when he almost gave up, Noah Davis carried his Society up with the years to the status of one of the leading religious publishing houses in America. Wide awake to the signs of the times, he realized as early as 1829 that "The time may come when the number of our Sunday schools may be so large as to require the Tract Society to publish a series of Sabbath school books suited to their needs." Wise Noah Davis! In 1840, just eleven years after that statement, the Society was reorganized into "The American Baptist Publication and Sunday School Society." Five years later they dropped the words "Sunday School," and there we have the firm as it is today.

Davis literally poured his life into the

Society before he died in 1830—at the age of twenty-eight! He suffered that affliction common to journalists and publishers: the uneasiness, restlessness, the itch-to-do-something-about-it that comes from the smell of printer's ink. But he was also driven by a greater, nobler restlessness: to reach out across the country, and across the world, with an intelligent printed evangel in the name of Jesus Christ. Given the impetuosity of youth and a consecrated mind, he did more for the kingdom of God before he died at twenty-eight than many men do in a lifetime spanning more than the allotted threescore and ten.

■

Modern Teaching and the Master Teacher

(Concluded from page 11)

Fortunately, it is easier to check the results of Jesus' teachings than it is to check his particular methods.

He had very definite objectives. He knew what he wanted to accomplish. He never stopped trying to impress his learners. It is said that the good teacher will tell his pupils three times. He will tell them that he is going to tell them; then he will tell them; after which he will tell them that he has told them. This procedure Jesus used repeatedly with his disciples. Still they failed to comprehend his plan with any high degree of perfection until after he had been taken from them.

Jesus used economy of presentation. He put his learners in a learning mood, and then he taught them as one having authority. He truly guided their learning, and did it with economy. He did not hesitate to commend when that was the best method, nor did he hesitate to rebuke.

No person can teach continuously and give his students the same high quality of material. He gets too near the fringe of his limited knowledge of the material which he is trying to teach. Jesus constantly renewed his knowledge, just as constantly renewed his strength by retiring from the crowd and praying.

In the second part of Sholem Asch's *The Nazarene*, Jesus is depicted as going from place to place, visiting the slave market of Tyre, or watching the workmen in all trades, in order more fully to understand what people were doing and enduring. Study that, you teacher of today!

There are any number of other tests which might be applied, and every last one of them would prove Jesus to be the greatest teacher of all time; his magnificence as teacher shames our inquiry. He taught not selfishly, but because he loved people and hated to see them suffer when they might learn how to escape suffering, and because he hated the injustices of man to man; that lies in the realm of motive, and it is glorious. His life was consistent with his teachings. Never was he a hypocrite. Someone has said that everything Jesus said had been said before he came. We can doubt that, but even acknowledging it—here was a living such as man had never seen before, anywhere or at any time.

Some of us talk so wisely, in such "sophistication," about our great new knowledge of "child psychology." Jesus told us much about that nineteen centuries ago; as a matter of fact, we haven't yet caught up with what he taught us! He did not tell us how to grow superior children, or at what age they should walk and talk, or what their I. Q.'s should be. He never gave directions for a schedule of living, with every hour accounted for. He knew that man does not want, does not need, indeed, that man may be harmed by "fixed habits." He laid down principles.

He could see the beauty of ordinary things; he glorified the commonplace. He could make his hearers feel and see beauty—and that alone means that he was a great, great Teacher. He taught the heart!

Study him well, you who teach. Study him well, and know that the *art* of teaching is older than the *science* of teaching, and that you have as your guide One who with his parting words left upon you the command to teach. And he said he would remain to help you: "Lo, I am with you always, even unto the end of the world."



Baptist Leader

"Leaders Say:"

Miss not the discourse of the elders

—Ecclesiasticus 8:9

Suppose

Suppose the membership of your church were limited to one hundred people; would you be in or out? Suppose you had to run for church affiliation as a candidate runs for political office—would you win or lose the election? Suppose the membership were good for one year—would you be re-elected. Suppose every other member had just your zeal and anxiety for the progress of the Kingdom—would the church advance, or go out of business? Suppose all dues had to be paid in advance and regular attendance were demanded, except in case of illness—would you be retained indefinitely on the roll? I am very much afraid that if some new type of pressure gauge could register our enthusiasm for the church, and that could be compared with our interest in home or business or society or nation, the difference would be lamentably great.—REV. DR. HERBERT BOOTH SMITH.

Religion

Get religion like a Methodist. Experience it like a Baptist. Be sure of it like a Disciple. Stick to it like a Lutheran. Pay for it like a Presbyterian. Conciliate it like a Congregationalist. Glorify it like a Jew. Be proud of it like an Episcopalian. Practice it like a Christian Scientist. Propagate it like a Roman Catholic. Work for it like a Salvation Army lassie. And enjoy it like a colored man.—DR. EDGAR DEWITT JONES.

Task

The task of the church now is to lead people into a confidence deeper than life or death, deeper than war or that uneasy respite which men have called peace, deeper than sin, deeper than sorrow—as deep as the love of Christ on Calvary.—DR. GEORGE A. BUTTRICK.

Homes

Nothing is so important in the perpetuation of America as the building of homes. Unless the sanctity of the home is safeguarded, the pillars of democracy crumble.

There is the important matter of home training, which of necessity must be a continuation of church training. The lessons taught in Sunday school must be retaught and lived in the home. The crime problem today is primarily a youth problem.

It is not pleasant to face the fact

that 12 per cent of all murderers, 32 per cent of all thieves, 15 per cent of all arsonists, and 52 per cent of all automobile thieves arrested, are under voting age. These facts point to the responsibility which you must assume in establishing homes of your own and in proving the wisdom of teaching respect of the rights of others.—J. EDGAR HOOVER.

Bridge-Builder

The church ought to be the greatest bridge-building, uniting organization in the world. It ought, as far as is humanly possible, to run spans of contact out to every home in the community. In any case it ought to begin with the ministration of love rather than with insistence on doctrine. It is, of course, impossible to have any effective Christianity without interpretation, and interpretation is doctrine, i.e., teaching, basic ideas, central meaning. But if that towering Person who was and is the incarnation of love and the revelation of God is kept in the foreground rather than fourth- or fifth-century formulations about him, there will be uniting forces operating rather than divisive ones.—RUFUS M. JONES.

Fellowship

Christian fellowship must hold us steady in this world's storm. I mean, in the sense of holding us true to our faith and our ideals.

I know of no way to conduct a war in a Christian manner. But I believe it is possible to be Christian in spirit and purpose regardless of what the nation or the war may do to us or require of us as civilians or as soldiers. But the Christian fellowship, keeping ever before it the standards of our faith and the precious gospel of the Prince of Peace, can provide strength in our weakness, a strength which overcomes the world.—DR. JOHN PAUL JONES.

Perfection

Men say that because the world is at war it is utter folly to try to proclaim any gospel of Christianity. And yet, I am sure that on just one moment's reflection we see that this is a mistake. The great task of Christianity ought to be to hold its ideals before the world at the present time, admitting the contradiction; saying that we do not claim to have attained to anything like complete succession preaching Christianity, but

that we're holding the ideals on high for the sake of the day that is to come. You will remember how Jesus, in talking to his disciples, said that they were to be perfect, even as the Father in heaven is perfect. Now, this is, literally, an impossibility. Men cannot be as perfect as the Father in heaven is perfect. But it is one of the glories of Christianity that it hold up an impossible ideal; that is to say, an ideal impossible of fulfillment at any one time.—BISHOP FRANCIS J. MCCONNELL.

Reconstruction

To dissociate free institutions from religion and patriotism is to render them unworkable and, in the last analysis, defenseless. . . . The final resistance to tyranny is obedience to God. This message contains within it the outline of that reconstruction of their moral philosophy which the democracies must undertake if they are to survive.—WALTER LIPPMAN.

Assignment

It isn't our assignment any more to mount guard around the gospel, or to sit inside it and shake our heads and look anxiously, bitterly at the walls to see if they'll hold. It's our assignment to set our adventurous faces toward Christ. We've got to see the hurt and stubborn love in his eyes until we can't rest any more.—DR. PAUL SCHERER.

Demagogues

Herr Thyssen, the wealthy German steel man, little realized what he was doing when he gave Hitler enough money to enable him to play on the minds of the German people. The demagogue is the curse of the modern world; and of all the demagogues, the worst are those financed by well-meaning wealthy men who sincerely believe that their wealth is liable to be safer if they can hire men with political "it" to change the signposts and lure people back into slavery of the most degraded kind. Unfortunately for the wealthy men who finance movements of this sort, as well as for the people themselves, the successful demagogue is a powerful genie who, when once let out of his bottle, refuses to obey anyone's command. As long as his spell holds, he defies God himself, and Satan is turned loose upon the world.—VICE-PRESIDENT HENRY A. WALLACE.



“FITLY SPOKEN”

By AMY LOOMIS

ONE Sunday morning about four years ago the congregation of the Fountain Street Baptist Church in Grand Rapids, Mich., was startled when it read a new item on the Sunday morning order of service: “Scripture Lesson by the Verse-speaking Choir.” Scattered whispers ran around the room as a dozen women in soft, gray robes took their places on the platform. With a beautiful clarity of voice, clearness of projection, and dignity of spirit they read the Twenty-fourth Psalm, bringing to its interpretation a freshness of approach which captured their listeners. Since that time, the Verse-speaking Choir has become almost a regular part of the church service, reading often on Sunday mornings and appearing with telling effect in the various dramatic projects of the church drama department.

This happy development was no overnight accomplishment; several seasons of weekly rehearsals under trained leadership, seasons of study and of frequent sacrifice of personal convenience for the good of the group contributed to their precision and meaningful performance.

It was in 1936 that the minister of the church asked the drama director if she knew anything about choral verse-speaking, and if she thought that its introduction might do anything to improve the congregational reading of the Scriptures. Her reply was in the affirmative to both questions. She, too, had been distressed by the monotonous drone in which the congregation had been going through the responsive reading of the Bible; she, too, had deplored the loss of literary beauty which the stirring passages suffered at the hands of the average Sunday congregation. And she, too, had read wistfully of the renaissance of choral speaking in England and Scotland. With the enthusiastic support of the minister and

the small group of women who shared his vision, she set about trying to revive an interest in, and a technique for, the reading of the Bible in corporate worship.

The purpose of the verse-speaking choir was twofold: first, to improve the reading of the group and, through this, to re-emphasize for the congregation the literary beauty of the Scriptures; second, to provide for the women of the church a group activity strictly nonutilitarian in its scope, offering an opportunity for self-expression to those sensitive persons who might be too shy to attempt solo efforts.

For its first two seasons, the choir was limited to twelve women who could afford to spend one hour a week for rehearsal. That period was used for technical instruction and for the study of materials suited to group expression. For, even more than the singing choir, the verse-speaking choir is an essentially democratic art form. Here, ideas are welcomed, and the director merely follows the expressed will of the group. Naturally, when the material is to be read in public, the director assumes final authority for interpretation. But her authority is at all times responsive to the ideas contributed by members of the group in the rehearsal period.

The selection of suitable material depends chiefly upon the group feeling. An easy test is to listen to the pronouns in the proposed selection. Is it an “I” or a “we” poem? For instance, the 24th, 47th, 100th, 137th, and 150th Psalms are excellent choices for a chorus; but the 23rd Psalm is a classic example of deeply individual expression, and is not strictly appropriate for choric interpretation.

Our first problem as a choir was to determine our standard of diction. It

CHORAL SPEECH AS AN ELEMENT IN OUR WORSHIP SERVICE

was evident that “fancy” speech, set aside for the purpose of interpreting the Bible, would defeat our purpose, because people would listen to such superimposed diction as a curiosity, and would inevitably lose much of the beauty inherent in the poetry itself. For our project, speech which was audible, clearly enunciated and projected, and alive with thoughtful meaning would serve best. To achieve this end, the choir worked faithfully on a few simple breathing exercises, spending at least one-third of each rehearsal period on technique.

To learn how to carry this approved speech over into poetry without self-consciousness, we practiced many secular verses, nursery rhymes, ballads, and nonsense jingles. It was not the policy of the director to make the rehearsals drudgery, nor to render commonplace the reading of the Bible. When, toward the end of the rehearsal period we finally turned to the heroic poetry of the Old Testament, we found ourselves increasingly free to express its rich emotional content unhindered by faulty diction.

Voices in the choir are divided according to timbre, into light and dark, and charming effects are sometimes achieved in antiphonal work. But for reading in the church service, unison work is preferred. On certain occasions the introduction of an entire choir of teen-age girls adds a freshness of tone desired for light lyrical passages. This double chorus was used, for instance, in the choric episodes of *The Book of Job*.

The matter of the place of the director in such a group is still controversial, but at Fountain Street we do not use any director except in rehearsal. Various members of the choir assume the responsibility for leadership on each poem, and the arrangement of the choir in a wedge-shaped unit makes for easy response to such leadership. This problem alone suggests something of the unity of effort which must be contributed to finished and effective reading.

From this unpretentious beginning has grown the Fountain Street Verse-speaking Choir, which is recognized throughout the state for its genuinely artistic contribution to the worship service of our own and other churches. Expanded now in membership, the group has not only read on many festival occasions in the church calendar, but it has participated in such significant dramas as our own adaptation of *The Book of Job*, *The Trojan Women*, by Euripides and *Murder in the Cathedral*, by T. S. Eliot. Membership in the group is highly

(Please turn to page 17)

Baptist Leader



He . . . Hath Made of One Blood

FIFTH AVENUE BAPTIST CHURCH, OF HUNTINGTON,
WEST VIRGINIA, TAKES A TEXT LITERALLY

LAST month, when the editor of LEADER looked for pictures to illustrate the article on "Philadelphia Finds a Way," he found the picture at the top of this page. He almost used it—until he realized that *that* picture was worth a page and an article all by itself.

Seventeen nationalities are represented in this photograph; they participated in a Race Relations Sunday at Fifth Avenue Baptist Church, in Huntington, W. Va. Capitalizing on the babel of national consciousness which is confusing the world in which we live, Pastor Edward B. Willingham arranged this "International Service," and invited people of every nationality to attend. He found a Chinese, who couldn't come; he searched for a Japanese, and would have extended an invitation to him, war or no war, but—there was no Japanese to be found in Huntington. He found a score or more of Jews and Negroes who attended gladly, to witness their faith in the idea that "He . . . hath made of one blood all nations of men. . . ."

The Negro lad in costume is really a native of Africa; his parents were missionaries in Liberia at the time of his birth. All those on the platform, with very few exceptions, are natives of the countries which they represent. Dr. Willingham stands just behind his pulpit; to his left, immediately above the flower vase, is Rev. Charles E. Boddie, pastor of First Baptist Church (Negro), a man of unusual ability and a "co-operator" par excellence whenever an attempt is made in his community to relieve the delicate race situation that exists in this part of the country. These two ministers offer an example of inter-ecclesiastical co-operation that could be studied to advantage by all ministers.

Interchurch Action

First Baptist Church came over as a group to Fifth Avenue, for this service; both pastors gave short addresses, both choirs sang, and several of the nationality groups took part in the program.

Dr. Willingham called it "a great fellowship," which it probably was. It is interesting to us that this was only one of a series of fellowship services, held by the two congregations. These two churches have met on several occasions for "After-Church Singspirations." The congregation at Fifth Avenue would remain after the evening service; the First Church choir and congregation would come over for song and refreshments. Dr. Bodie and his choir taught the white folks how to really sing Negro spirit-

uals; now "Climbing Jacob's Ladder" and "Lord, I Want To Be a Christian" are sung and resung around Fifth Avenue.

This sort of thing takes foresight—and courage. But it can be done. Fifth Avenue Baptist Church offers a dramatic answer to those less courageous churches that still shy away from any attempt to take literally the great text handed down by the apostle who spoke to a group of "foreigners" on Mars Hill—and acknowledged them there as brothers. Can the Church of God in our day do less? With this country embroiled in a world-battle for "the Four Freedoms," it is good to see a Baptist Church *demonstrating* them, right here at home!

LOCATED IN A TERRITORY WHERE THE PROBLEM OF RACE SEEMS IMPOSSIBLE OF SOLUTION, THIS CHURCH PROVES THAT WITH GOD NOTHING IS IMPOSSIBLE!



CHURCH SCHOOL WORKERS' CONFERENCE

Suggested Program for August

"Worship in the Church School"

By ELLA B. WEAVER

Devotional Period (15 minutes)

QUIET MUSIC. (Playing softly of hymn, "Take Time To Be Holy.")

CALL TO WORSHIP. "O come, let us worship and bow down; let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand. O worship the Lord in the beauty of holiness."

HYMN. "Day Is Dying in the West."

READING (in unison). "The One-Thousandth Psalm" by Edward Everett Hale. (This poem may be found on page 178 of *Hymns for Creative Living*, and in other collections of religious poetry.)

PRAYER HYMN. "Dear Lord and Father of Mankind."

PRAYER. Suggest that several lead in prayers of (1) praise and gratitude for freedom to worship God without molestation and for unrestricted opportunities to train others in worship; (2) confession and humility for sins of indifference and neglecting to take time to commune with God; (3) petition and supplication for guidance and power to overcome failures in ourselves and others; (4) submission and dedication to the will of God in spreading the gospel of Jesus Christ.

SCRIPTURE. Isaiah 6: 1-8. (Have the pastor or some other qualified person read this passage and give a brief interpretation of it as a pattern of a truly adequate worship experience.)

Study and Discussion (45 minutes)

PREPARATION. Some time in advance of the meeting assign to a committee of seven the questions in the paragraphs A, B, C, D, E, F, G. If possible have the superintendent or a teacher from the Beginner, Primary, Junior, Intermediate, Senior, Young People and Adult departments on this committee. Some of these may have taken courses on worship at the Summer Assembly or a Community Training School and would have valuable suggestions to offer from their study and experiences. Fortunately there is an abundance of printed materials for use of worship committees in the old copies of BAPTIST LEADER, especially in the November, 1941, and the February, 1940, issues. The Church School Workers' Library should have available one or more of such books as: McNutt's *Worship in the Churches*; Paulsen's *The Church School at Worship*; Smith's *The*

Art of Group Worship; Powell's *Guiding the Experience of Worship*; Wallace's *Worship in the Church School*. A senior teacher may be using Gillet's *Enriching Life through Worship*, Course XI, Part 4 of the Keystone Graded Lessons and could furnish reports on the reactions of young people to worship. Vacation Church School workers who have used *Discovering God in the Beautiful* or *O Come, Let Us Worship*, might also be asked to contribute personal testimonies.

Open the discussion period by introducing the persons who are prepared to give five-minute talks on the various assigned questions and suggest that they follow each other's remarks without further introductions.

A. Why provide worship experiences in the various departments instead of having "opening exercises" for the whole school? How is a child's worship different from that of an adult? What age ranges are best suited by having their own worship services? How make the best use of the various worship suggestions found each month in the BAPTIST LEADER?

B. What are some reasons for having music in worship services? What types of music should be used? By what standards should hymns and instrumental music be tested? How can a church director of music help in Sunday school worship?

C. What place has prayer in worship? How secure reverent participation in prayer periods? What about the use of the Lord's Prayer in the different departments? What preparation is necessary for those called upon to lead in public prayer?

D. On what basis should Bible verses be selected for use in worship? In what ways can Scripture be used? What value is there in using memorized portions? Should other than biblical quotations or poetry ever be used?

E. Is a story, brief talk, or sermon necessary in every worship service? How long a time should the story or talk take? What kind of stories are most effective in worship? Where can good stories or talks on worship themes be found?

F. What visualization materials may be used in worship? How may pictures be used to greater advantage in our various departments? What opportuni-

ties are there to use drama in our church school worship? What about ritual for opening worship and taking the offering?

G. What difference does the atmosphere of the room make in a worship service? What improvements can be made in the arrangements of the different departments? How can children and young people have a part in creating "worship centers"? What about the use of symbols such as the cross, open Bible, candles, flowers, and pictures?

Conclusion

Summarize whatever practical suggestions that have been made in the discussion for improving the church school worship. Appoint any necessary committee to carry out the recommendations. Outline some possible themes for worship during the school year. Call attention to the need for guarding the time set aside for worship in each department. Someone has called the little thieves of time: *Mr. Unpreparedness*, who loiters around, hindering everything; *Mr. Disorder*, his brother, who giggles and scatters books and papers all over the place; *Mr. Tardiness*, his cousin, who steals many precious minutes by not arriving on time; *Miss Busybody*, who parades up and down the aisles, diverting attention; *Mr. Do-It-All*, who uses all the time himself; *Miss Special Announcement*, who gives out irrelevant and irreverent notices. Show how these culprits may be overcome by a well-planned program, a well-ordered group of assistants, and a well-conducted service.

Close the conference by singing all the stanzas of "Take Time To Be Holy."

■

Killing the School

If it's warm, or cold, or rainy, or clear, stay home.

Don't accept an office; you may be criticized.

Get sore if you're not appointed.

Don't bother about getting new members; let George do it.

When you attend, find fault with everybody.

Do nothing you can get out of doing. Always be late.

After the session, tell everybody how it ought to be done.

—From the *Sunday School Digest*

The Church School Goes to Market

By WILLIAM C. ARBO

HOW do you decide which materials, and what equipment to buy when you go shopping for your church school? Is first cost the only consideration? If it is, you are probably cheating yourself, even from a financial viewpoint, and more important, you are betraying the young lives whom God has entrusted to your care.

The other day, we bought for our own children a set of books to be used in our home as supplementary material to their school work. So careful was the editor of this work that her readers should get the very best service that she had printed the books on a specially colored paper which would be pleasantly restful to the eye.

This is the first test of good church school supplies—the eye and finger test. Does it *look* like really good material? Does it feel rich and satisfying to the hand? The first impression that a child receives when he takes up his lesson papers, his workbook, or his handwork supplies will color his whole learning experience. No teacher can completely get over the wall of prejudice created by materials that feel and look cheap and second-rate.

The second guide to good buying is found in the principles of Christian education. Many a pastor discovers that about all his leaders bring back from summer camp is an awareness of the inadequacy of the material in their home church school. We carry on programs of teacher training. We send our workers away to get special help. Our churches organize state and county councils of Christian Education to promote better teaching. Then we make the whole project of Christian Education unbelievably difficult by purchasing lesson material which may be cheap, but which unfortunately is geared to teaching ideas no longer approved by real educators.

A third yardstick for church school buying is to be found in the social outlook of the teaching presented. The great need of our churches is to build into young, growing lives a co-operative attitude toward all nations and all classes. We must prepare our children for the task of building a peaceful, friendly Christian world. This places the burden of social progress squarely on the shoulders of youth leaders. But no craftsman can do good work unless his tools are adapted to his needs.

One pastor in a small church faced the problem of making his financial board value-conscious as well as price-conscious. He planned a special session of the

Workers' Conference, to which all the officers of the church were invited. Well in advance of the meeting he had written to all the publishing houses with whom his church was likely to do business. He explained his plan to them and asked for samples of their materials.

The program commenced with a worship service built around the text, "For their sakes I sanctify myself" (John 17:19). The thought was that the business and financial side of church work is quite as important as any other work in the church.

The training period was introduced by a brief historical review of the development of church school materials. This began with the work of the committee on the International Uniform Lessons,

prized, and newcomers are expected to give many extra hours to technical practice before they are permitted to read with the choir in public.

So valid has been the social experience of the women in the choir that this season it has seemed wise to introduce similar choral interpretative methods into the church school from the primary through the junior departments. The younger children find the Psalms their chief source of material; the Junior Department is busy at present making a cutting of *The Song of Moses* from Deuteronomy. Later, all the departments will try reading a story-telling poem in the preparation of the Christmas Story from Luke, for their annual vesper service.

Here is an activity offering no opportunity to the "show-off"; and here, the shy boy or girl is absorbed into a genuine group activity in which self is lost in the good of the whole. It is not surprising that many church schools in various denominations have availed themselves of the renewed interest in this ancient art form. It is not without religious significance, in these tense days, that the basic pronoun of such a group is "we!"

Suggested Materials

For information about choric speech and methods of rehearsal:

An Approach to Choral Speech, by Mona Swann.

Poems for Choral Reading, by Marjorie Gullan.

and traced the development of improved lesson helps and supplementary material up through the modern graded series. The closing period was devoted to departmental conferences in which the material at hand was examined, discussed, and evaluated.

This project was the beginning of a campaign of training in the principles of sound church school marketing. There was developed a keen sense of the wide variety of factors involved in preparing a really good unit of teaching material. The members of the church school staff, both teachers and administrative officers, became increasingly aware of the necessity for careful study and trained judgment when the church school goes to market.

"FITLY SPOKEN"

(Concluded from page 14)

Many Voices (1 and 2), by Mona Swann.

All published by Walter Baker, 178 Tremont Street, Boston, Mass.

Scripture Passages

The Story of the Creation (Genesis 1).
The Song of Moses (Deuteronomy 32).
Psalms 24, 47, 100, 137, and 150.

Spring Song (Song of Solomon 2:10-13).

Lyrical Passages from *The Book of Job*.

"Let us now praise famous men" (Ecclesiasticus).

Christmas Prophecy (Isaiah 40).

The Christmas Story (Luke 2).

The Beatitudes (Matthew 5).

Chapter on Love (1 Corinthians 13).

Non-Liturgical Poetry

Preparations (Fifteenth Century), *Oxford Book of Verse*.

Carol ("I Sing of a Maiden"), *Oxford Book of Verse*.

"Canticle of Brother Sun," St. Francis of Assisi.

Choruses from *The Trojan Women*, Euripides.

Chorus ("... what else is wisdom?") from *The Bacchae*, Euripides.

Dedication from *The Acts of St. Peter*, Bottomley.

"America the Beautiful," Bates.

"General Booth Enters Heaven," Lindsay.

Choruses from *John Brown's Body*, Benet.

A New Church at Your Finger Tips

By WILLIAM H. LEACH
Editor of *Church Management*

MOST ministers, being human, have those moments of discouragement when they long for a call to a new church. In greener fields, they feel, they could start a new and dynamic ministry. Their present church, they feel, does not appreciate their ministry; a new one surely will.

In such a depression the minister would do well to ask himself two questions:

1. Do I need a new church or does this church need a new minister?

2. Do I possess sufficient flexibility of personality and Christian grace to become the new minister that is needed?

Many times, what the minister *thinks* to be the limitations of his church may be found in him. As Shakespeare has it, "The fault . . . is not in our stars but in ourselves."

Some years ago an article appeared in *Church Management* which made a deep impression on me. The author was Dr. Talmage C. Johnson, minister of the First Baptist Church, Kinston, N. C. He called it: "How I Got a New Church without Moving." It was an interesting and deeply personal story. Almost a confession.

He told how, at the end of five years in his church, he was sure that he was worn out, and must seek a change. There were all the evidences that he had served his time. One of the deacons even suggested to him that that particular church had never "gone in" for long pastorates. So he set the necessary machinery in motion to secure a new church. He found that it was not easy. He felt sure that God had called him to preach, and he finally reached the conclusion that God intended him to go on preaching at Kinston. When he reached that conclusion a new peace and determination came to his soul. He decided to find a new church in the old one.

He began to study the various phases of church work to see how the work might be improved. New methods of finance helped the income. He found that a new plan of personal evangelism brought better results than the revival method. The prayer meeting was strengthened. New methods of publicity were appealing. Most interesting of all were the results when he studied the services of worship. The music, he decided, was very good. But (and it must have hurt to reach this decision) he felt

that the preaching should be improved! He realized that in his preaching he had been "holding back" for fear of displeasing his congregation. Now he decided on aggressive sermonizing, giving all he had in each message.

The result of these changes in the church and in the man was that he literally built a new church on the old location; at the end of the sixth year in the pastorate there was every evidence of a revival. The article appeared five years ago and these years have been the most profitable of his ministry.

Uneasy Ministry

Now everyone who has a contact with ministers knows that they are an uneasy group; they move from parish to parish all too frequently. Long pastorates are the exception rather than the rule. Perhaps all this comes because it is so much easier for a minister to pack up and move away from his local problems than it is for him to face them and overcome them.

The Methodist itinerant ministry was founded on the short-term pastorate. At times there have been restrictions on the number of years that a pastor could stay in one field. Recently, however, the bishops of that church have pleaded for longer pastorates. They have pointed out that the short-term ministry is a waste of personality. The old point of view was expressed by a minister who said: "I have never lived in a town for one year but that I have found some people I am glad to get away from." The modern psychologist would insist that no man can be a leader until he learns to get along with people he may not like.

I am not saying that a minister should never move. There comes times when he has completed his work in one field and should move to another. But he should hesitate, with a holy anxiety, to terminate any pastorate until he is sure that he has finished his work. There is such a thing as a "call from God." It is not a matter to be considered lightly. In moments of depression and discouragement it is easy to confuse the divine call with a passing emotion.

While a minister is searching for a new church he is not worth much to himself or his present church. He magnifies the difficulties of his own field. He is tempted to covet. He stops build-

ing for the future in his old field, and he spends (I was almost tempted to say wastes) paper, ink, gasoline, and tires in his desire to get placed.

I have in mind another minister who has just recently decided that one of the reasons for lack of appreciation of his work was found in himself. He is the Rev. Ivan H. Hagedorn, a minister of Bethel Evangelical Lutheran Church, of Philadelphia. Mr. Hagedorn has written me that after years of residence in a more attractive residential community he has moved back to the neighborhood in which his church is located. He insists that this is not done for economic reasons nor for emotional reasons, but in order to play fair with his people.

There is something very challenging in what Mr. Hagedorn writes:

"How many of our clergy have lost touch with the people who live under the very shadows of the churches they serve? Jesus had compassion on the multitude, but many a preacher in our day moves into the pulpit on Sunday, and after he has preached, moves out again."

It was the great Baptist preacher, Russell Conwell, who gave the world one of its most eloquent lectures: it was "Acres of Diamonds," and it told the story of a man who traveled around the world in quest of diamonds and returned to find them in his own back yard. There is still a great message in that lecture for preachers. There is a new church in your own back yard—in your old church—if you go after it.

Did you know . . .

That 85,000 churches in the United States are unable to support a full-time preacher?

That there are seventy heathen temples in the United States, thirty-five of them on the west coast?

That only 66 per cent of America's girls go to church regularly?

That there are 2,500,000 church school teachers in America?

That 37,000,000 people in the world attend church school?

That 27,000,000 young people never darkened a church door in 1941?

That 30,000,000 die annually without God?

Children's Leader

A Person *First—Then* A Teacher

By MILDRED C. WIDBER



Ellis O. Hinsey

WHEN I remember my Sunday school years, I always think of Mr. and Mrs. K. Together they presided over the Junior Department. They had no children of their own. But they had strong convictions about the importance of thorough Christian training for every boy and girl. Rigorously they taught us. Required learnings were the order of our Sundays. Temperance Sundays were vividly observed. Through the spring the graduating class rehearsed once a week after school. All the important facts concerning the life of Christ, the journeys of Paul, and the sayings of Jesus were learned and recited flawlessly. June brought long rehearsals for Children's Day, when alone, or in groups, we sang songs and spoke pieces. At the close of the last rehearsal there was always a treat. December brought the one relaxation of the year, a wonderful daytime Christmas party. I still remember the good midday lunch with

which it began and the great golden orange each one received at its close. In those years, an orange in the winter was a treat.

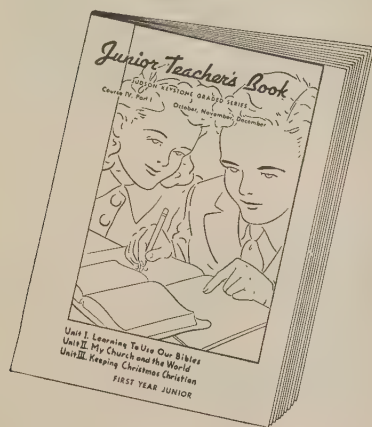
Could we look at that Junior Department today, I suspect we would find it a bit austere and forbidding. The "must," "ought," and "duty" element was pre-eminent. But a surprising number of us were there every Sunday. I believe we sensed the sterling qualities in our two leaders. We knew without being told that they sincerely believed that which they taught. We knew, too, that they held the teaching of the church and all it stood for as terribly important for us to know, believe, and live by. Other things impressed us, though then we had no words for them. We knew we always would find our leaders *there*. I never remember waiting at any session or rehearsal for either of them to appear. Yet they lived at the other end of our city, in the years when automo-

biles were uncommon. The "treats" were their own idea, paid for out of their own pockets. Unstintingly they gave of themselves, their energy, their time, their means. It is as sincere, earnest, devoted Christian persons that I remember them with gratitude and admiration.

Do the boys and girls whom we know and teach on Sundays think of us as persons first and teachers second? Are there overtones in our living and thinking that communicate themselves? What do we as *persons* bring to our Sunday groups?

One teacher, a mother, brought her growing social insights. Through skillful discussion she led the fourth-grade boys and girls to express what they wished to do when they grew up. Their parents could provide for education beyond high school. Their desires reflected this taken-for-granted privilege, as they spoke of becoming teachers, dentists, doctors, nurses. Most of them knew rather well the amount of training involved. When they had all this clearly before them, the teacher introduced Mary. Vividly, she described the bright, eager girl ready to enter high school, but unable to do so without financial help. Indeed Mary's contribution was needed to support her family. The children discussed eagerly and intelligently the difference it would make to Mary and Mary's family if she could have a high school course. "She could earn more to help her family," was one of their practical conclusions. "Yes, and she would be able to do more things," was another comment. It was an easy transition to talk then in terms of community responsibility toward Mary. Would it benefit the community if Mary went to

(Please turn to page 21)



NEW

Judson Keystone Graded Courses for Juniors

EVER since the new primary courses have begun to make their appearance junior teachers and superintendents have been saying to us, "How about new junior courses? When will our turn come?" It is a great satisfaction therefore to be able to say now that our presses are rolling off the first of these new courses and by the time you read these words it should be ready for examination and study. It is the new Course IV, planned for first-year juniors, to be introduced at the beginning of the October quarter.

In many Junior Departments the new Course IV will be used with all three junior grades this year. When Course V

appears next year, it will be introduced to the second- and third-year juniors, while the incoming first-year class uses Course IV. In 1944, Course VI will be ready for the third-year juniors, and then all three grades again will be studying the materials especially designed for them. In the meantime, all the juniors will have had the benefit of these up-to-date and attractive courses as rapidly as they are made available.

A Co-operative Venture

Our new junior courses, like those in the primary field, represent the best thought and most careful planning of a great many interested and devoted

persons throughout our Christian fellowship. Not only lesson writers and editors, not only curriculum committees and planning groups, but junior teachers and superintendents, parents, pastors and public school teachers, workers in rural as well as in town and city churches, and leaders with differing theological points of view have been concerned to help plan and to evaluate these new materials. Each one has had a distinctive contribution to make, but all suggestions and criticisms have been motivated—and unified—by a common concern for the Christian growth and experience of our junior boys and girls and an earnest desire to lead each

JUDSON KEYSTONE JUNIOR COURSES

	COURSE IV, FIRST YEAR		COURSE V, SECOND YEAR		COURSE VI, THIRD YEAR	
	Unit	Sessions	Unit	Sessions	Unit	Sessions
OCTOBER	LEARNING TO USE OUR BIBLE	4	BIBLES OF LONG AGO AND NOW	4	THE BIBLE A BOOK FOR EVERYDAY LIVING	4
NOVEMBER	OUR CHURCH AND THE WORLD	5	OUR CHURCH AT WORK IN OTHER LANDS	5	OUR CHURCH AT WORK AT HOME	5
DECEMBER	KEEPING CHRISTMAS CHRISTIAN	4	GOOD WILL TOWARD MEN	4	CHRISTMAS THROUGH THE YEARS	4
JANUARY			JESUS AT WORK	8	FRIENDS OF JESUS AT WORK	6
FEBRUARY	THE LIFE OF JESUS	13				
MARCH			CHRISTIAN STEWARDS	5	OUR CHURCH	7
APRIL	WORSHIPING TOGETHER	4			HOW GOD WORKS IN THE WORLD	9
MAY	OUR CHURCH AT WORK IN INDIA	5	THE STORY OF THE HEBREW PEOPLE	13	MEN OF COURAGE	4
JUNE	THE HYMNBOOK OF THE BIBLE	4				
JULY	CHOOSING THINGS TO DO	5	LEARNING TO LIVE TOGETHER	7	THE LAND WHERE JESUS LIVED	7
AUGUST			ISLANDS OF THE SEA	6	GROWING UP	6
SEPTEMBER	GOD'S LAWS FOR LIVING	8				

one onward in a growing fellowship with God and toward a personal acceptance of Jesus Christ as Lord and Saviour. To all of these friends and fellow-workers we acknowledge our deep indebtedness for the generous giving of their time and interest.

Plan and Arrangement

The chart on page 20 indicates at a glance the general content and arrangement of the three junior courses. The plans are grouped into units of study that vary in length from four to fourteen weeks. These units are chosen and developed to fulfill a carefully worked out statement of goals for the Christian growth of junior boys and girls. This statement of goals, called "Objectives for the Christian Education of Juniors," is of great importance, for it is the basis for every plan and idea and piece of material in the junior course. It is printed in the introduction to the first quarter's material, and it merits the careful study of every junior worker.

It will be discovered that Course IV is introduced with a unit called "Learning To Use Our Bible," through which the juniors are helped to appreciate and use the Book that is the basis of their junior curriculum. The missionary unit, "Our Church and the World," interprets in junior terms the missionary task of the church, and the last unit in the first quarter, "Keeping Christmas Christian," helps the boys and girls to think of Jesus' birthday in truly Christian terms. The entire second quarter is given to one of the most important units of the course, a carefully developed study of the life of Jesus. The third quarter brings a unit designed to find meaning in Christian worship, one dealing with our missionary enterprise in India, and a third based upon a study of the Psalms. At the beginning of the summer quarter the juniors will consider Christian standards for choosing things to do in special relationship to the summer months of leisure. The year closes with a unit on "God's Laws for Living," which will give opportunity to summarize some of the things learned through the year and to consider new teachings suited to these growing boys and girls. This unit will contain a special temperance emphasis.

Special Features

Further study of the content and arrangement of the units for the three years will show that there is a carefully worked out balance between those in which knowledge is the major objective and those in which growth in Christian living has the greater emphasis. Purposely, however, no unit centers too exclusively on either one or the other of these important outcomes.

The chart also reveals the fact that where possible the three junior grades will be using units in the same general area at the same time. For instance, each course begins with a unit on the Bible, followed by a missionary unit and then a Christmas unit. The content and approach are different for each year, but this plan makes it possible to unify the general department activities and worship.

These courses are built upon the conviction that the Bible is our chief source for teaching how to live the Christian life. Large portions of Bible material have been selected for study, and teachers and pupils are given careful guidance in using the Bible fruitfully.

The missionary emphasis is consistently developed throughout the entire Judson Keystone Graded Series, so that by the time the pupil has grown up through it, he should have a good working knowledge of our Baptist missionary task.

With all these special emphases, the builders of these courses have been mindful that helpful materials always must be based upon the experiences of the pupils for whom they are planned. Because true learning comes through *doing* much more than through *hearing*, the courses are rich in suggestions for activities that will enlist the interest and cooperation of the pupils themselves.

Materials Available

Teacher's Books for each quarter contain full teaching plans and materials for each session. Because many schools have an expanded session or some form of unified service that provides more teaching time, plans and materials are included for two periods each week.

The materials are developed in units of study. Important to the understanding of the unit are the introduction, and the outline chart that gives an airplane view of the purpose, content, and activities suggested for each session.

Also important in the teacher's book are the helpful articles in the introduction to the quarterly. Indeed, these books carefully studied and used should be a means of leadership growth to every teacher.

The Bible Study Guide for Juniors is the name by which the new pupil's books will be known. These work and study books are new and different. They are large in size, and in typography and illustrations we feel that they are worthy of their important purpose.

It will be essential for every teacher to have a copy of the pupil's book in addition to the teacher's quarterly, for the two are tied closely together in the procedures suggested.

Accompanying each quarter's material is an envelope of *Resource Materials*.

Here will be found plans, directions, and diagrams for additional activities, cards giving information on Bible manners and customs, maps, pictures reproduced in color, and other helpful materials.

One envelope of *Resource Materials* each quarter should be enough for the average class.

The four-page quarterly, *Message to Parents*, is designed to interpret to the home the child's church school curriculum. An outline of each unit is given, along with practical week-by-week suggestions for home activities that will carry forward the teachings of the unit.

Missionary Packets containing additional helps for the special missionary units will be made available.

A PERSON FIRST—

(Continued from page 19)

high school? Why? Again these nine-year-olds were understanding and practical. If Mary could earn more because she had been to high school, the community would not need to help the family. Mary could better help her brothers and sisters. Perhaps all of them could go to high school. Thus they reasoned. Could they help? Would they like to? *Would* they! A small bank appeared on the following Sunday and every week there went into it pennies, nickels, and dimes, to buy books and clothes and school lunches for Mary. Charity? Not at all. Community social responsibility understood in the light of Christian teaching. What a loss to that fourth grade if this teacher had refused when asked to join an adult group wrestling realistically with community problems! How she increased her stature as a person, and therefore as a teacher!

In the city where they live a minister and his wife have as personal friends a Jewish rabbi and a Catholic priest. As persons, they participate and rejoice in interracial and interfaith enterprises. As an accolade to their years of living these convictions through varied experiences with the children and youth in their church, comes this tribute. A high school girl who had grown up under their influence in the church was a member of a group entertaining in their public school a colored youth group. Telling her mother about it later, she sputtered about discourteous behavior she had observed. Then she paused and said forcefully, "Well, it was very plain to be seen that they (speaking of others in her group) never had been to the Grace church school." Persons first, with worthy Christian convictions to share by exposure and contagion. Forgotten might be specific teachings, but

(Please turn to page 24)

Dramatization of familiar stories, or "making up" an original play offers opportunity for religious growth. Such activities help children to relive past experiences and to prelive future experiences



Creative Dramatics

in the Vacation Church School

By DOROTHY W. PEASE

THE junior girls and boys were helping the principal arrange early summer flowers for the opening day of the vacation school. "What are we going to make this year, Miss Jones?" "Are we going to give a play?" "Can we make up our own play?"

"What would you like to do?" the wise principal asked in reply.

"We could knit some squares for the Red Cross. Our room at school made a lot of them." "The primary class sent soap and tooth paste to the migrants."

The co-operative vacation church school course, *We All Need Each Other*, was well adapted to the migrant project, so the principal collected stories and pictures about the migrants, material about the migrant centers in their own state and a list of gifts which would be acceptable to them. The group decided to make and fill several "clean-up kits" (washcloth, soap, toothbrush, tooth paste, and nail file) and to make ring toss games, beanbags, and game boards.

"We could write a play to tell our fathers and mothers about the migrants," they suggested. While the others busied themselves with Red Cross knitting and other activities, one of the helpers, a high school junior, took those interested in dramatics up on the stage.

"What do we want to tell our parents?" was the first question asked. "Where shall the play take place?"

"We could have a rich girl who is very selfish meet a poor, migrant girl and decide to help her," someone volunteered.

"If she was rich, how would she meet a migrant? She wouldn't be going out to the farms and, if she did, she would not speak to the migrants because they would be poor," one girl objected.

"That's right," added another. "If she were rich and selfish, it would take more than a visit to the migrant center to make her generous."

"She could go to sleep and dream that she is a poor child," the leader suggested after the girls and boys had made their contributions.

"Oh, that would be good," they agreed.

So it was decided that Judith, whose father owned many acres on which the migrants worked, should fall asleep and dream that she was a migrant child. After many difficult experiences, she would wake up a changed girl.

The leader took these suggestions home, and with the help of material she had read for her World Wide Guild meetings, wrote the little play which is printed below. She read it to the group the next day and after a few suggestions and changes, had tryouts for the parts.

The scene took place in Judith's bedroom, which the cast furnished with things a child reared in luxury would enjoy—narrow bed with ruffled spread, dressing table and mirror, chairs, bedside lamp, doll house, large doll, and toys. As the reader began the prologue, Judith turned out her light and went to sleep. Floodlights then illuminated a scene behind a gauze curtain where the "poor Judith" was taunted by off-stage voices. These lights faded when Judith awoke and turned on her lamp.

There were many values in the drama. It provided an incentive for studying about the migrants. It created a sympathy for those in need. It made the exhibit of gifts for the migrants more meaningful to the parents. Participation in it offered experience in co-operation, concentration, and expression.

The play as worked out by the leader and children is given here, not as something another group would want to use, but as an illustration of what may be done in the realm of creative dramatics in the vacation school.

The Migrants

Scene: The Van Camps' luxurious home on Sycamore Hill, looking down upon a migrant camp.

Time: 9:30 P.M.

Place: Judith Van Camp's bedroom.

Characters: Judith Van Camp and Judith, the migrant; Mrs. Van Camp, mother; Mr. Van Camp, father; First Voice; Second Voice.

READER: In the year 1941, ten-year-old Judith Van Camp is sleeping very peacefully, without a care in the world. She has all the things she could ever want. Her father owns the lands on which the migrants make their meager living. Mr. Van Camp became rich because of the migrants. Judith Van Camp seems not to care at all how other people make their living and she does not care about those people who are unable to have all the pretty clothes, the nice toys, the food, and other things she has. She hates people who are not American born.

Mr. and Mrs. Van Camp have tried many and various ways of showing Judy (Please turn to page 24)

Ralph Berry



THE JUNIORS STUDY *Biblical Costumes*

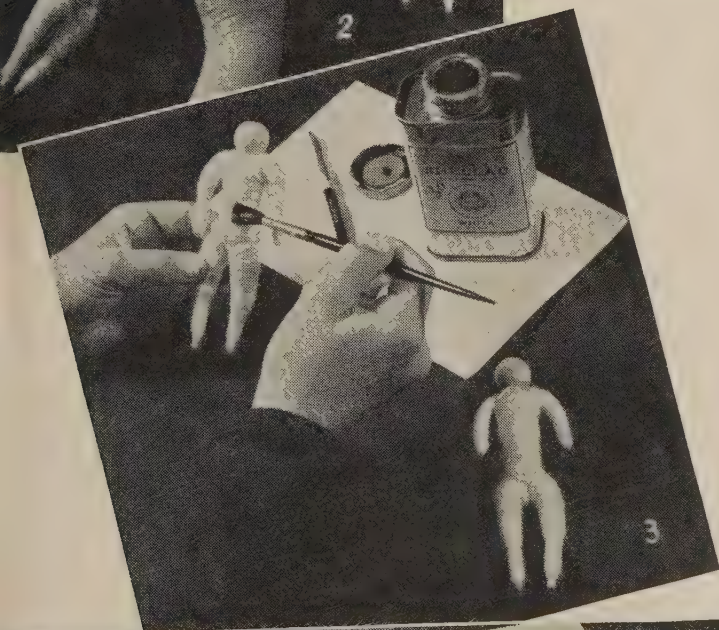
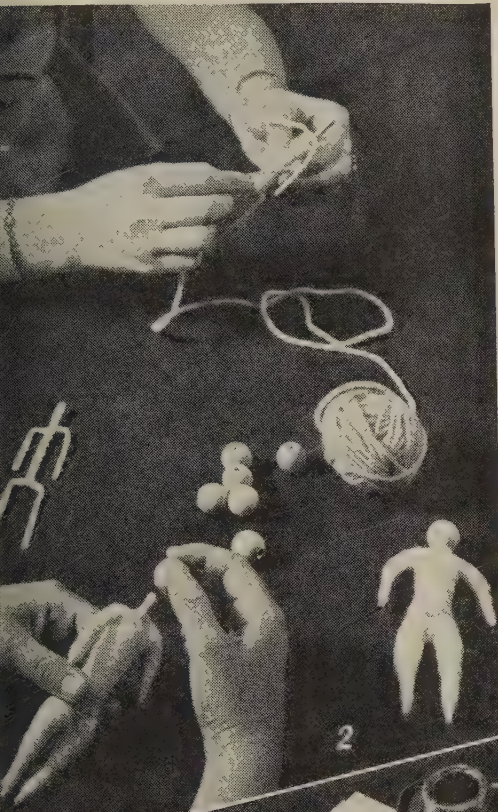
PLANNED BY
FRANCES BERRY

PHOTOGRAPHED BY
RALPH BERRY



THIS IS HOW WE DID IT:

1. THE THREE PIPE-CLEANERS FOR EACH DOLL ARE PREPARED; THEN THE BODY IS TWISTED; LAST, THE SHOULDERS AND HIPS ARE BENT INTO POSITION.
2. THE BODY IS WOUND WITH YARN AND THE HEAD (A SMALL WOODEN BEAD) IS PUT ON.
3. THE BODY IS SHELLACKED TO GIVE IT STIFFNESS. (OPTIONAL)
4. CLOTH FOR GARMENT IS CHOSEN AND CUT OVER A PATTERN.
5. THE DOLLS ARE DRESSED AND FEET ADDED. (FEET ARE MEDIUM SIZE BUTTON-MOLDS.)
6. BIBLE PICTURES ARE POSED WITH THE COMPLETED DOLLS.



that she has an entirely wrong idea about these people. On this particular summer evening, Judy has gone to bed disliking more than ever the migrant people and foreigners.

(As the scene opens, Judith is tossing about in her bed. Her room is dark, but a floodlight behind the gauze curtain shines on a little girl, poorly dressed.)

VOICE 1. *(Backstage.)* Judith! Judith Van Camp! Come here.

JUDITH. I can't come. I have to go out in the fields and pick beans with the rest of the people.

VOICE 1. Judith Van Camp! Come here and play. We can play with some of your pretty toys.

JUDITH. But I don't have any nice toys any more. They are all gone. Our big house on the hill is gone, too. Now I must work for every penny I earn.

VOICE 1. Goodbye, Judy. I must go and play. Don't work too hard and eat too much.

JUDITH. Just as if I could eat a lot. Mother is so very sick and Daddy has a broken leg, so I am the only one left to bring in some money. I am so tired and hungry that it is hard for me to trudge on. *(She walks slowly across the stage.)* Look at my hair! Look at my dress! My shoes, my face! I am no longer the Judith Van Camp who had everything she wanted. I hate these foreigners who bought my Daddy's place.

VOICE 2. Judith Van Camp, what would you have done when you were rich if it had not been for the foreign people, as you call them, who picked in your Daddy's fields?

JUDITH. *(Greatly aggravated.)* I-I-I don't know what I would have done.

VOICE 2. You would not have had all the riches you did have and you know it. Now, what would you do if there were no foreigners to pay you for the work you do?

JUDITH. I would not have the—the food that I do, what little that is.

VOICE 2. But at least it is food that you can fill your stomach with, isn't it?

JUDITH. Say, who are you? Why don't you go away? Who are you, I say? *(Runs to both sides of the stage and off right.)*

JUDY. *(Tossing in bed. Sits up straight in bed and cries out.)* Who are you? Mother, Daddy, come here quick. Look at me. I am in my nice bed and all my lovely things about me. Now, if Mother and Daddy are still the way they were before I went to bed, I will know it was just a dream. *(Mother and Daddy come in door left.)*

MOTHER AND DADDY. What's wrong, Judy, my baby? Don't you feel well?

JUDY. Mother, Daddy, I just had an awful dream.

DADDY. Nightmare, probably.

MOTHER. What was it about, dear?

JUDY. I dreamed that we were migrant people. That we had lost our beautiful house and Daddy had a broken leg. Mother, you were terribly sick or something, and couldn't work in the fields. I was the only one who could do anything. I remember that all my pretty clothes were gone and somebody kept talking to me, a voice, but I couldn't tell where it came from.

DADDY. What did the voice say to you, dear?

JUDY. I don't remember the exact words it said, but I am not going to hate foreign people any more, because the voice seemed to ask me what I would do if there were no people to pick in our fields and then we would not be rich. *(Pause.)* Daddy, Mother, what can we do to help these people?

MOTHER. Why, darling, there are plenty of things we can do. Tomorrow I will pack a basket of food and you can take it over to the center.

A PERSON FIRST—

(Concluded from page 21)

remembered were the ways Christians feel and act toward others.

A charming person, able and active in local and state-wide woman's work is another teacher whom I know. Music and art are major interests in her home. For a number of years she had been the guiding head of a Primary Department. When she became state president of woman's work, her friends were amazed that she continued to teach children. "But, that's my greatest joy!" she exclaimed. I have watched her at work and at play with children. Under her guidance I saw a small, shrinking-into-herself ugly duckling whose every response was silence or thoughtless hurry, gradually find words for her tongue and colorful expression for her ideas with her crayon in a drawing. That drawing was admired by all the others in the group. One of them came running to tell me the amazing news and show me the picture. Sue's face shone in the discovery that she was a person in her own right, not just Jane's small sister. Group pride in Sue was a lovely thing to behold. Loveliest of all was this teacher's face, the sheer joy in her eyes and smile. "I felt that Sue, this week, must do something well. I knew she could." Once very thoughtfully, I heard her say, "Over the years, as I have come to know children better, and to understand their real needs, I have become less and less conscious of how much we accomplish in any one Sunday session. The important thing it seems to me, is that for every child present the morning's experience shall be a truly happy and

JUDY. And I can take some of my dolls and clothes over so that the children may have more clothes and dolls than they now have.

DADDY. And I'll drive you over in the car. How will that be?

JUDY. That will be scrumptious. I'll never hate anybody again.

MOTHER. All right, dear, go back to sleep again because tomorrow is going to be a big day. *(Mother tucks her into bed. Mother and Father kiss her lightly on the forehead and slip out of the room.)*

JUDY. O God, I thank you very much for showing me how wrong I was. I thank you because you have made me rich and able to help people who are not as well off as I am. Tomorrow, God, I am going to share all my things with many people of different nations. Thank you for showing me the right way. Amen.

(Singing as the curtains close very slowly: "In Christ There Is No East nor West.")

joyous one." Fundamentally, it is just herself as a person that she brings to her group, a person secure, happy, and friendly. She radiates repose, a sense of at-homeness with boys and girls. Always I think of her first as a person.

I know a teacher whose days are spent in a public school. On Sundays, too, she teaches. But it is not the teacher I think of first, it is the person with the many skills and hobbies. Skills? Well, she is a nature lover. That accounts for blueprinting, photography, birdbaths and birdhouses, with gardening as a hobby. Usually she's pursuing some new study, sometimes related to her work, sometimes not. She writes stories, poems, courses. She reads, for her own enjoyment. She reads aloud to her day school group and her Sunday group. Real books, as *A Tree for Peter* and *Call It Courage*. It is hardly surprising to know that the children whom she teaches do all these things, too. Her frequent words, "I've been having a lot of fun recently with my newest hobby," are the clue to her contagious interests.

Persons first—then teachers—exceedingly effective, precisely because they are such interesting people, full of ideas, convictions, and "do's." Different as they are, they have common bonds. Each has a deeply satisfying religious experience, steadily growing in insight and meaning through the years. Each is a worshipful person. To each, daily life is a gift to be consummated as a sacrament. Joy, laughter, humor, warm, ready friendliness—these words describe them all.

Persons first—then teachers—all of us know and give thanks for them. Let us join them, too.

AUGUST

in the Nursery Class

By MRS. ROBERT NESTER



Richmond

*The world is so full of a number of things,
I am sure we should all be as happy as kings.*

These words by Robert Louis Stephenson seem to sing in the air as we plan to make the out-of-door experiences of the little child meaningful to him during the bright warm month of August. As visits are made to far places, picnics are enjoyed on the beach, in the woods or park, and visitors are entertained in the homes, the teacher sees rich opportunities for guiding the children in beginning to feel the nearness of God, to appreciate the beauties of nature, to be helpful and happy, and to wish to make others happy, too.

As parents and teachers plan together, they will wish to make use of any new event or special occasion in the lives of the children to help them to form Christian attitudes and to grow religiously through their daily experiences. The routine of many children will be upset due to the long, hot days, the moving about from place to place, and the visits of friends or relatives within the home.

The nursery teacher will plan to help the child as best she can to make adjustments to this grown-up world. She will learn from the parents about the trips and the visits and the special plans of the various homes. She may suggest that picture cards be sent from visited places to be shared with the other children. She will encourage the child making a trip to bring back mementos such as shells, pretty pebbles, and pine cones to be shared in nursery class. These will be used in each session as happy summer experiences are discussed.

First Sunday

This first Sunday will be a good time to talk about trips and picnics, as many of the children will have had such experiences by this time. The teacher will wish to guide the children into a beginning of appreciation of the out-of-doors and an awareness of God who planned it all. She will plan ahead as usual, although the plans may be changed at the last minute to fit some situation or special occasion not anticipated. She and her helpers will find out from parents what children have been on picnics and whether any are being planned. They will gather pictures of children and parents on picnic trips, riding in cars or walking, carrying baskets, and eating the picnic lunch.

As the children arrive, call attention to the pictures to remind them of their own experiences. Talk about what they see in the pictures and lead them to tell of their own trips, and of what they saw and did. Make up stories to fit the individual children using their own names. The story, "I Wonder," in the book by the same name, may be adapted, using the names of the objects mentioned by the children and ending each line with "God made it" instead of "I wonder." "Oh, who can make a flower" (or sunshine, rainbow, or river, as the children may suggest) may be sung. Talk about the beautiful world and suggest we tell God how glad we are for his world where we have such happy times. Sing "Happy Time." Continue the conversation or suggest they play getting ready for a trip or picnic and plan what they will take and where they will go.

Second Sunday

Some of the same activities carried on last week may be repeated this Sunday and if the children have brought anything collected on trips, these objects may be placed on a low table and shared with all as they talk about their excursions and how they found the pretty things they brought home. Some of the articles may bring a feeling of wonder and the children may sing about them, "Oh, who can make a sea shell?" Look at the pictures and talk about them. Have among them pictures of animals seen in zoos, children playing in water, and ducks swimming. Any of these may

recall some of the children's own experiences and stimulate conversation. Make up stories about the children's experience, using the children's own names. Talk about the ducks swimming on the water and tell the story, "Ducks Like Their Home on the Water." Sing "We are glad for ducks (or water, or rivers, or picnics). Thank you, God."

If possible take a walk around the block or to a near-by yard or park and look for things God has provided in his world. The lowly little red ant, carrying his load across the sidewalk, offers a beautiful illustration of God's care and as it opens up a wonder world to the nursery child, the teacher may use it to guide him in associating all of nature with God, the Creator.

Third Sunday

Since we are talking about happy times out-of-doors we will want to think of Jesus who spent most of his time in the open with the friends who followed him and the little children who were brought to him. Use the picture, "Jesus Blessing Little Children," Plochhorst, and others of children playing in woods and field. There are not many activities that can be suggested for this theme, but many can be carried over from the out-of-door experiences of preceding sessions. New trips may have been taken and these may be discussed. Look at the pictures and lead the children to tell of their own experiences as suggested in the pictures.

Introduce the picture of Jesus and say that he loved the out-of-doors, too. Tell of how he walked through the fields and by the rivers and into the woods with his friends. Make up a story about the little children who went skipping along to see Jesus. Tell how he stopped talking to his grown-up friends and said, "Come," to the children and how he must have talked with them about the birds and flowers and blue sky. Or tell the story, "Some Children Went To See Jesus."¹ Sing the chorus of "Jesus Loves Me."

Hold the Bible open in the lap and tell the children that it is the book that tells the stories of Jesus and also tells us about God who made the world in which we live, the sun and the moon and the stars, the grass, the flowers and the

(Please turn to page 33)

AUGUST

in the Beginner Department

By ESTHER FREIVOGEL

THERE are five Sundays in August. Those using the first-year text will find the sessions divided between friendly behavior to guests and helpful care of pets, birds, animals, and flowers. The August sessions for those using second-year materials center in one unit, "Showing Our Love for God." A number of emphases, however, are found within this one unit. Study the table of contents of your text to discover what they are.

SUGGESTIONS FOR USE OF FIRST-YEAR MATERIALS

Unit XI — Guests

The two session plans for this unit center largely in planning and carrying out a party for children of the nursery class. This is a splendid idea for a church school that has a class which meets separately from the Beginner Department. Through such an experience the nursery children will build up happy associations with the beginner room. If the nursery group is large, it would be better to invite only those children who will soon be promoted to the beginner room. It is confusing and overstimulating for a very large number of little children to be brought suddenly together into a party group. Instead of giving a party for the nursery children, you may plan it for prospective members of beginner age whose parents would appreciate having their children introduced to the church school.

The guests to be entertained, however, need not be children. A grandmother who understands and loves little children may be asked to drop in on the second Sunday of this unit. The children will be delighted to show her their pictures, and the things they have made. One or two may be made responsible for getting her a chair. Of course, there will be songs and stories to share. One Beginner Department invited their minister to visit them. The teacher took a picture of the group on the first Sunday of the unit, and the children mounted it on colored paper as a surprise gift for him. During the week the teacher called on the minister, explained the purpose of the visit, and suggested that his special contribution be the telling of the

story, "Love for a Guest." He was grateful for the pupil's leaflet that gave the story in childlike language.

Unit XII — Helping in God's World

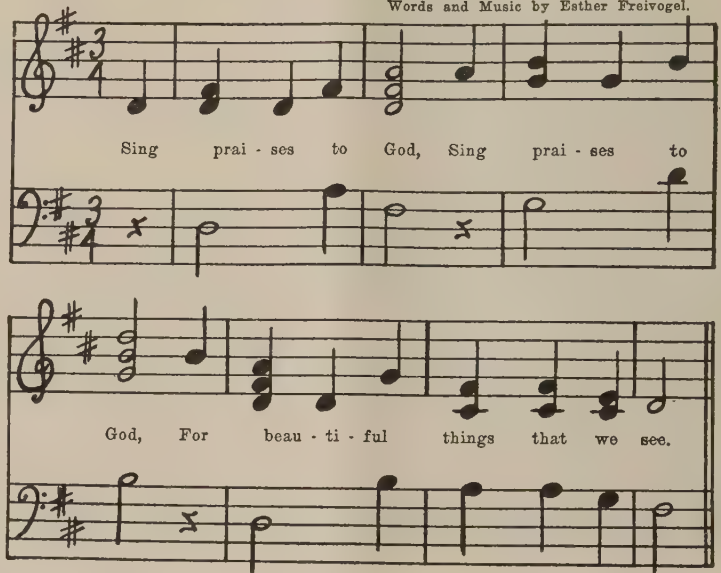
If you cannot take your children on a trip to see some pets or birds, as is suggested in the first-session plan, you may be able to bring a pet or two into the room—a canary, a bowl of goldfish, or a rabbit. Children also enjoy playing they are pets. A child-bunny will hop around in search of carrots and lettuce. Mewing kittens must be given milk. A barking dog will chew on a bone or chase a ball. If you have access to a good library, these books will be of interest to the children: *Michael, Who Missed His Train*, by Flack, and *Flicka, Ricka, and Dicka*, and *The Three Kittens*, by Lindman.

In the second session of this unit the children will enjoy not only building for the toy animals, they will enjoy being those animals. Large blocks, or chairs will make a satisfactory enclosure. From this they will go baaing and mooing out to the "fields." When they come together for a story, you may say, "Jesus liked animals. He once told his friends this story about some sheep."

In the last session of this unit the children's thoughts are turned to the care of flowers. The making of a poster is suggested for the city group. Children are able to cut very acceptable free-hand flowers if given pieces of colored paper that are slightly larger than the flowers needed for the poster. This also is true of leaves. A child to whom cutting is a new experience usually can snip off

SING PRAISES

Words and Music by Esther Freivogel.



some green stems. The finished product will be cruder than the one pictured in the back of the text, but it will be the children's own creation. The figure of the little girl with the sprinkler is the only pattern needed.

SUGGESTIONS FOR USE OF SECOND-YEAR MATERIALS

Unit XI — Showing Our Love for God

Little children do not have to travel far from home to make this joyous discovery: "The moon and the stars followed me here! They are the same moon and stars that I see at home!" If you feel that the story, "When Marcia Went Visiting," is closer to this experience of little children, it may be substituted for "Jacob's Dream." Following the story let the children go on an imaginative trip. All may go together or they may go in small groups accompanied by assistant teachers. By entering into the play yourself and telling of things you see, hear, or smell, encourage them to tell of beautiful things they see that make them think of God's loving care.

It is not possible for beginners to know and sing all of the songs suggested for possible use in this unit. Study those listed for the first two sessions and select one that you think best conveys to young children God's nearness and loving care. This may be used a number of times during a session in different situations. Other songs suggested may be sung to the children as they fit into an experience they are having. In the second session there may be conversa-

Records Can Be *Interesting*

By PEARL BARNES SMITH

tion before the story. It can grow out of questions such as these: When do you pray? Did you ever pray to God out-of-doors? Here are some people who are praying. (Show picture, "The Angelus.") Where are they? What do you think they are saying to God? Do you think Jesus ever prayed to God? Let me tell you something the Bible says about Jesus.

The third session suggests playing church. Children enjoy arranging their chairs like pews, getting ready for church in different corners of the room, and walking to church as the music of "When to Church I Go" is played. Familiar songs and Scripture telling of God's care may be used. The story, "People Bringing Gifts for Their Church," may be a part of the service in this play church. There should be conversation about the ways in which the regular offering is used and a dedication of that offering as well as the planning of a special gift for the church.

The song, "Sing Praises," given on this page, can be adapted and used at various times in Session 4. Here are some suggestive adaptations: "For beautiful things that we hear (or smell). For Mother and Daddy, so dear. For sunshine, and flowers, and birds."

Session 5 suggests that the children make a poster using magazine pictures. If suitable magazine pictures cannot be secured, the children can make simple drawings such as these: the toys they put away, the clothes they put on by themselves, the dishes they wash, the flowers they water, the pets they feed, the chairs they dust. Let them tell what they do to help and then offer a suggestion for their drawing.

WHEN the Kindergarten Department of our church school was organized, some years ago, we thought it would be interesting to keep a record of all of our activities. Each year it is kept in a loose-leaf notebook. Our local printer cut us some heavy sheets to fit the books, so that we could have "pasting sheets." On these we put pictures, letters from parents and our minister, cards from the children, and the first flower brought to the department from the Easter seeds that are given to the children at Easter time.

At the close of each session the superintendent enters in her planbook a record of the session. Thus she keeps in mind the things that actually happen. At the close of each year, she goes through these sheets, and makes notes of the most interesting things that show the children's development through a year. The following are taken from our book:

December: "Hello, Minister," said one little boy, as the minister came in for a visit. "I saw you put a man in the bathtub." We had been in the big church during baptismal service.

We had our first book period. Always after one of these, the books grow popular. It opens the door for some of the children, who have not learned to love good books, and who have had little opportunity to enjoy them.

January: The children are bringing toys to share.

July: We are still working on "group

play." Children should be ready for some such play before they enter school.

Two little girls were running, and we asked them if big ladies ran (they were playing house). One said, "My mother does, and my daddy, too, when he is in a hurry." The other said, "We were hurrying to get across the street."

August: When we dramatized Moses, a boy chose himself as a good person to play the "princess." He chose two other boys to be his trainbearers, and had a lovely time.

We had a new English print of "Jesus Playing with Children." One child suggested that we tell a story about it. Since there was no story, we made one, and this is the story, made mostly by one boy, a five-year-old:

"Once there was a man named Jesus. He took the neighbor children out for a walk. They walked a long way, and finally they grew tired, and they saw a lake and a boat beside the lake. Jesus took the children for a ride. He took half of them, and then the rest of them. They took turns riding! Then they pulled the boat up on the rocks and played tug of war with the rope. Some of them played in the water. Maybe Jesus told them stories and sang songs and said Bible verses with them. Pretty soon it grew dark, and they started home. Some of the mothers came out to meet them, and they told their mothers what a good time they had with Jesus.

If they knew the song, "Jesus Is the Children's Friend," they must have sung it to their mothers, for Jesus really had been their Friend.

We like to take pictures of the children in their activities of the year, and these are kept in the book, along with copies of our monthly paper, copies of special things we do during the year, attendance records, and Children's Day programs.

If we add any new equipment, this is recorded, along with the cost.

Just now, two of our former kindergarten children are teaching in the department. These old records were brought out recently at a teachers' meeting, and they read for themselves the things they said and did when they were four and five.

They loved looking at the pictures that were taken that year!

Spurred on by the thoughts of having a good record to show, we keep on our toes, working with interest year after year, comparing with the year gone before.

Records can be interesting!



Loder

The Primary Children Experience Worship

By MARGARET S. WARD

CHILDREN often are restless on sultry, August Sundays, but if occupied with interesting, challenging activity, they soon forget that they may be hot and uncomfortable. Worship experiences this month should be brief. Plan your program so that worship may be a natural outgrowth of the children's activities. This may necessitate some rearrangement of the five worship experiences suggested below. Keep in mind that your purpose, like that for last month, is to guide the children to feel grateful for those gifts from God that we remember especially during the summertime.

1. Thank You, God, for Lovely Flowers

PREPARATION FOR WORSHIP. City children may take a short walk to look at summer flowers in a near-by park or garden, or see some growing in a window box. Children in the country might enjoy a field of wild flowers. If a walk is not practical, the children may appreciate a blooming plant or flowers they or the leader have brought.

CONVERSATION. (Outdoors, during the walk, if possible.) Let the children name flowers they recognize. Encourage them to note different colors and shapes of flowers, and how much more beautiful they are because of the variety. Remind the children that it is God who plans for the growth of the wild flowers in the field. It is God who makes the seeds we plant in gardens and who sends his sun and rain to make them grow.

ENJOYING SCRIPTURE. One day Jesus was walking along the roadside. He saw some beautiful wild flowers growing there. In the Bible we may read what Jesus said about these lovely flowers. Matt. 6: 28-29.

SONG. "All Things Bright and Beautiful,"^{1,2,3} "The World Is Very Beautiful,"² or "Wonder Song"¹ (verse one).

PRAYER. Thank God for making his world so beautiful in the summertime with lovely flowers for everyone to enjoy.

2. Thank You, God, for Cool Water

PREPARATION FOR WORSHIP. Plan to enjoy this worship experience on a Sunday when the children have been very active and have stopped for a moment to refresh themselves with cool water.

LISTENING TO A STORY. "On a Day Like This."

It was such a very warm day. In the kitchen Lucy had shooed Kenneth out in a hurry: "Land sakes, honey, it's hot as the inside of my oven in this kitchen. You just run along now. When

the cookies are done I'll call you." So Kenneth had settled down on the back steps which were shaded by the big maple tree. It was rather cool there. Kenneth did not feel so warm.

Near the porch was the old pump. It was low, and easy to work, and Kenneth often used it to get a cool drink. Daddy said that cooler and better water came from the pump than from any other place he knew.

"I guess I'll take a good, cool drink to Lucy," Kenneth thought. So he pumped a glassful of sparkling, cold water and carried it, without spilling a drop, to the kitchen.

"Here's a cool drink for you, Lucy," Kenneth offered.

"Bless you, honey," Lucy said. "How did you know I was thirsty? Mmm! That's the best thing I've tasted in a long time," and Lucy drank every drop of the water.

"Now let me give you a clean glass to take back to the pump," she said; "you may want a drink yourself. And here's a cookie, too."

Kenneth had settled himself on the steps again, and had just finished the last crumb of the cookie. A big dog squeezed through the gate and stood looking at Kenneth. His mouth was open and his tongue hanging out. He looked tired and very warm.

"Poor fellow," Kenneth said. "I know what you would like. Come on and I'll show you where to get a drink of cool water."

Back at the pump Kenneth led the big dog to the old bucket that was used to catch some of the water which dripped from the pump. "Here you are," he said. "You can have all you want."

The dog lapped and lapped with his tongue. He was very thirsty and the water tasted good. When he had had all he wanted he wagged his tail a moment, and then ran down the street.

Just then Kenneth heard David, the little boy next door. He was crying.

"Hello, David," Kenneth called. "What's the matter?"

David's hair was damp and stuck to his forehead in moist little curls. His face was red and the tears were making small gray tracks down his cheeks.

"It's so hot!" whined David.

David's sandbox was in the sun. No wonder he was warm. "Come over here, David. It's cool here on my steps, and you can have a drink from the pump."

David stopped crying. He came through the gate and followed Kenneth to the pump. David held the glass and

Kenneth pumped it full of the cool water. David did not spill a bit of it, and he had a good drink. He was smiling by the time they reached the steps, and they were just in time for some more of Lucy's cookies—the big, sugary ones with raisins in the middle.

—Slightly adapted from a story by Mary C. Odell, in *The Story Shop*.

APPRECIATING A BIBLE VERSE. In the Bible there is a verse to help us to remember the One who sends the cool water we enjoy when we are hot and thirsty. Would someone like to read this verse to us? (Psalm 104: 10.)

CONVERSATION. Let the children tell of mountain springs they may have seen. Help them to recall how cold and refreshing spring water always is. Ask them if they would not like to say thank you to God for this wonderful gift of cool water to drink.

SINGING A SONG. "Down Came the Raindrops,"² or "Weather Song."¹ (Remind the children that God sends the rain to help keep the springs and lakes and rivers full so that there will always be water to drink.)

3. Thank You, God, for Our Gardens

PREPARATION FOR WORSHIP. Look at and discuss pictures of people working in gardens. Let the children tell about their own gardens, the vegetables or flowers they have planted, and what they are doing to help care for them.

ENJOYING A POEM. "A Garden."

In the spring a little garden
Is a lovely thing to make!
With a useful spade and shovel,
And a handy hoe and rake

You can dig the ground for planting
Tiny seeds all in a row,
Where the patient rain and sunshine
Teach them to come up and grow;

Then when they begin their growing
Ugly weeds will come up, too,
And to watch and tend your garden,
Means some work for you to do.

But you will be glad and happy
When your plants have blossoms sweet,
Or your friendly little garden
Gives you splendid things to eat.

Oh, I love a little garden,
And I'm thankful as can be
That God sends the rain and sunshine
To work right along with me.

—FRANCIS MCKINNON MORTON

SONG. "My Garden,"² or "Blessings on Effort."³

APPRECIATING SCRIPTURE. John 5:17 and Job 1:10.

PRAYER. Thank God for letting his children work with him in their gardens, helping to keep his world beautiful or growing good things to eat.

4. Thank You, God, for Happy Times

PREPARATION FOR WORSHIP. This worship experience may follow a recent picnic, perhaps one the Primary Department has enjoyed together. Recall this happy experience by looking at pictures or

ENJOYING A POEM. "Off for a Picnic."

With smiling faces see them go
On their happy way,
Off to have a jolly time,
A picnic lunch and play.

Picnics are the happiest times
For children everywhere.

I like to say, "God, thank you for
Good times in sun and air."

—NORMAN COLESTOCK

CONVERSATION. Let the children tell of picnics they have enjoyed this summer. Help them to realize that they need not go far away to have a good time. They can enjoy a picnic in their own back yard, or in a field or woods near their home. Remind them that God is pleased when his children are happy, and that good times are a part of his plan for us.

PRAYER. We thank you, God, for our good times. Help us to learn to work and play together happily and helpfully. Amen.

SONG. "Every Morning Seems to Say,"^{2,3} "Work and Play,"¹ or "Happy Little Children."³

5. Thank You, God, for All These Gifts

PREPARATION FOR WORSHIP. At the end of the summer, the children may find it helpful to recall some of God's gifts for which they have been learning to feel especially grateful.

ENJOYING PICTURES. Let the children look at and discuss pictures to illustrate God's gifts of our country, strong bodies, play and work days, lovely flowers, cool water, gardens, and happy times children have together.

SINGING FAVORITE SONGS.

RECALLING BIBLE VERSES.

PRAYER by the leader. Express the desire of the children to show appreciation for God's gifts by remembering to thank him often and by living happily as he wants his children to live.

¹ *Worship and Conduct Songs.*

² *Primary Music and Worship.*

³ *Song Friends.*



COURSE III, "Working and Learning in God's World," is ready for our primary workers. This is the last of our new Judson Keystone Graded Courses for primary children, and we are fully confident that it will receive the same warm welcome that has been given to Courses I and II.

This course for third-year primary children begins with a unit, "Worshiping God," that helps them to discover how others have worshiped and how they themselves may worship. This leads into "Learning about Our Church and Other Churches," a unit through which the children's understanding of the church as a fellowship of Christians is broadened. A unit on "Christmas Loving and Giving" completes the quarter.

"Helpers of Jesus" begins the second quarter, followed by a missionary unit describing our work among the American Indians, and a conduct unit on "Friends at Work and Play."

The Spring Quarter is made up of four short units. The first, "Jesus and His Friends," has an Easter emphasis. "Our Church at Work for Other Children" deals with a phase of our foreign

COURSE III Is Ready

mission task, and the last two, "God Is Near" and "Using the Bible," are aimed to enrich the child's understanding and appreciation of prayer and the Bible.

The first unit in the Summer Quarter is on "Doing Our Share at Home." "Finding Out about Our World" will help the children to think of God as Creator of this wonderful universe, and people as his co-workers in his ongoing plan for a world of law and order. The final unit, "We Like To Remember," will summarize the children's experiences and prepare for Promotion Day.

We are fortunate to have as author of Course III, Miss Hazel A. Lewis, outstanding leader in the field of the religious education of primary children, and Editor of Children's Publications for the Christian Board of Publication. From her wide experience, Miss Lewis brings to her work a practical knowledge of teaching procedures, unusual writing skill, and, most important of all, an appreciative understanding of the spiritual needs of primary boys and girls.

As this last primary course comes into use, primary workers will have opportunity to appreciate fully the principle of having each grade, wherever possible, at work with units in the same general area. Each course is concerned first with units that deal with the child's relationship to God. This is followed in each grade with a unit developing some phase of relationship to the church, and then with units that interpret the spiritual values of the Christmas season. This plan unifies the work of the department.

PICTURES FOR THE NEW GRADED COURSES ARE PLANNED WITH GREAT CARE

Alan Dell Associates



Junior Worship Suggestions

Where Love Is

By DORIS CLORE DEMAREE

WHEREVER a junior goes today he is surrounded with symbols of hate. He finds them on the toy counter of the ten-cent store. He finds them on billboards and posters. He hears expressions of hate in the movies, on the radio, and from the lips of friends and strangers. Surrounded with such graphic lesson material he is apt to be overpowered by its magnitude and become insecure, fearful, and filled with hatred. It is important that juniors realize that despite all these pronounced evidences of hate, love is still at work in the world, even in the darkest places. It is with this thought in mind that we have planned the worship services for this month.

Unless the leader has a deep appreciation of the force of the love at work in the world today he will be unable to lead the boys and girls into the most worthwhile religious experience. In preparation for this series of services it would be well to search the current magazines and newspapers for any news material that can be found concerning activities that show that love is still at work.

We are suggesting that the offering service be conducted during the early part of these services. Thus the closing prayer or hymn may be the climax of the service.

There is value in occasionally guiding a small committee of juniors in planning these services. If this is done we must always keep in mind our purpose and be ready to help them with suggestions. While juniors "learn by doing," yet at no time should the experience of worship be sacrificed in order that the juniors may have special parts of this program.

Except for the hymn tune, "Creation," by Haydn, all the music is from the hymnal, *Hymns for Junior Worship*.

1. We Find Love around Us

PREPARATION FOR WORSHIP. The hymn tune, "Creation," by Haydn, played softly and reverently.

CALL TO WORSHIP. Psalm 100: 4-5.

HYMN OF PRAISE. "All People That on Earth Do Dwell."

OFFERING SERVICE.

LEADER. As we look about us we see many wonderful and lovely things that have been created for us by God, our Father. Can you think of some of them? (Allow time for ample response by boys and girls. Guide them in their

thinking so that their answers will not be simply "trees, clouds, rain," but "trees that grow in such a way that they give us shade from the hot sun," "leaves that let the sun shine through in lacy patterns on the grass," "fluffy, foamy clouds." Help them to feel the wonder of God's laws that make these things all possible.) All these things seem to say to us, "God planned it so because he loved us." Years ago the psalmist looked about him and felt God's love.

BIBLE READINGS. Psalm 121: 1; Psalm 19: 1-4a; Job 37: 14b; 38: 4-7.

(These passages may be read by juniors, but if this is to be done they should have ample time for preparation for this participation.)

LEADER. All through the ages men have looked at the wonders about them and have felt God's love. About forty years ago Maltbie D. Babcock looked about him at the beautiful, wonderful world. He heard the song of the birds, the rustle of the leaves, and the whistle of the wind. He thought, "This is my Father's world." He looked at the shining stars. He watched them from hour to hour as they moved across the heavens. And again he thought, "This is my Father's world." He picked up the tiny sea shell and saw how perfect it was. He looked at the towering rocks with shining colors. He listened to the whisper of swaying grass. And again Maltbie D. Babcock thought, "Indeed, everything is saying, 'This is my Father's world.'" Then Maltbie D. Babcock wrote a poem to tell us of his Father's world. Someone else wrote the music for it and today we shall sing this lovely hymn.

HYMN. "This Is My Father's World."

PRAYER. Thanking God and praising him for his love that made him plan and create these wonders.

2. We Find Love in Jesus

PREPARATION FOR WORSHIP. "Creation," by Haydn.

CALL TO WORSHIP. Same as preceding Sunday.

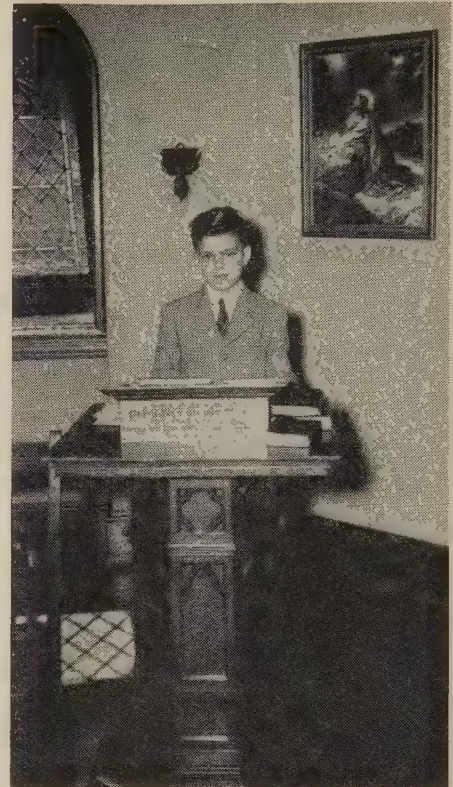
HYMN OF PRAISE. "All Things Praise Thee."

OFFERING SERVICE.

HYMN. "This Is My Father's World."

PRAYER.

LEADER. We find love about us in the wonderful world God made. Can you think of any other places where we find love? . . . If the children suggest



Ellis O. Hinsey

Jesus you may say, "Yes, we find love wherever we find Jesus. Jesus talked about love. Can you think of some of the things he said?" (Children may recall. If desired you may read to them one or more passages which they will find particularly lovely.) But Jesus did more than just talk about love. He showed us by the things he did and by the life he lived that he really and truly loved all people. (Children may mention some of the ways or stories they know.)

STORY. You may choose from a number of the lovely stories which demonstrate the love and unselfishness of Jesus.

HYMN. "For the Beauty of the Earth."

PRAYER. Thanksgiving for the love of Jesus as demonstrated by his "Going about doing good."

3. We Find Love among Friends

PREPARATION FOR WORSHIP. Play softly "For the Beauty of the Earth."

CALL TO WORSHIP. Habakkuk 2: 20; Psalm 95: 6-7a.

(If the juniors are familiar with the musical selections, "The Lord Is in His Holy Temple" and "O Come and Let Us Worship," you may divide the group and let one group sing the first with the other group responding with the second. Or the leader may read the first from the Bible and the juniors sing the response.)

OFFERING SERVICE.

HYMN. "All People That on Earth Do Dwell."

BIBLE READING. 1 Corinthians, chap. (Please turn to page 33)

Palestine Long Ago and Now¹

By MABEL NIEDERMEYER

INTRODUCTION

Purpose and Scope

This is a five-session course of study designed to guide juniors in a study of certain familiar Old and New Testament events and to link the events to a study of the land and the peoples. It will major on the life and teachings of Jesus and call attention to certain conditions which exist in Palestine today.

Objectives

This study should lead the boys and girls to:

1. Appreciate Palestine as a real place.
2. The ability to identify and connect certain cities and places with events in the life of Jesus.
3. A knowledge and understanding of Palestinian life, customs, and traditions which interpret the teachings of Jesus.
4. An appreciation of the old and the new in Palestine today.
5. A deeper appreciation of, and loyalty to, Jesus.

Suggested Plan of Study

The materials in *Juniors* suggest that the boys and girls divide into groups each week for study and report. This study will include a consideration of the cities discussed each week and the Bible events which took place in those localities, together with some idea of life there today. This plan is advisable even though the group is small, for much more can be accomplished through this method than were the whole group to study all phases of the work.

Additional Materials

You will want to do some additional reading as you prepare for this study. The following books will be helpful:

The World in Which Jesus Lived, by Basil Matthews.

The Country of Jesus, by Wrong.

Living Where Jesus Lived, by Ross.

Journeying through Palestine, by Fossick.

Discovering the Lands of the Bible, by Hazelwood.

Days and Ways, by M. G. Gamoran. (A study of Jewish feasts and holidays.)

Lesson quarterlies dealing with Palestine and the life of Jesus.

Bible pictures from Graded Lesson sets or other good sources.

Pictures of Palestine today as found in *National Geographic*, *Life*, and other magazines.

Session 1. August 2

IN AND AROUND JERUSALEM

During today's session it will be your purpose to stimulate an interest in this study, to help the juniors to appreciate Palestine as a real place, and to see certain events of the Old and New Testaments in their setting in Jerusalem, Bethlehem, and Bethany.

Session Outline

MUSIC. To call the group together.

INTRODUCTION TO THE UNIT. Junior leader.

STUDY PERIOD. (The four groups into which the juniors are divided will be given time to study the materials provided in their specific field.)

REPORT PERIOD. (Of the group study.)

WORK PERIOD. (Led by Adult Counselor.)

CLOSING WORSHIP. (A living picture of the Nativity will be the center of the service. Planned and arranged by the juniors.)

Suggestions for the Adult Counselor

You will note that the juniors will divide into four groups for the purpose of study and report. That plan will be continued throughout the unit. (See material in *Juniors* for July 26.) You will need to help these groups as they prepare their reports, giving particular help today to the group that will study Jerusalem. It will be well for you to read the chapters concerning the building of the Temple in Jerusalem, and have those facts in outline form for the juniors. (1 Kings, chapters 6-9.)

Because of lack of space it is impossible for the children's materials to include a description of the geographical features of the land of Palestine for the Palestinian group to study. These facts are available in any good geography, Bible encyclopedia or lesson quarterly on the subject, so it will be necessary for you to make sure that these sources are available for this group today. You will want to supply them with information concerning the size, climate, topography, location, and vegetation of the land.

This study will give the juniors a splendid opportunity to become familiar with the use of a Bible concordance. If possible, supply each group with a copy of a good concordance and show them how to look for material in their particular fields of study for today.

The Worship Committee, if one is appointed, will also need some guidance

from you as they prepare for their "living picture." This need not be elaborate. Consult Bible pictures for costuming. The scene can be prepared behind a set of screens at the front of the room before the service. Guide the participants in making as little disturbance as possible as they retire and prepare for their worship service. Help them to see that the element of reverence is necessary throughout as they dramatize this beautiful scene. The characters will maintain their pose throughout the entire service.

Session 2. August 9

IN THE LAND OF SAMARIA

Through their study today, the juniors should come to understand more fully God's love for all races as shown by the attitude which Jesus himself displayed toward the Samaritans. As they see portrayed the story of the visit of Jesus with the Samaritan woman at the well, they should also be led to appreciate the fact that we may worship God at all times and in all places.

Session Outline

READING letter written last week.

REPORT OF PLANS for making out-of-door map.

INTRODUCTION OF TODAY'S THEME. Junior leader.

STUDY PERIOD. (Two groups and worship committee.)

REPORT PERIOD.

QUIET MUSIC. (Screens are removed showing the scene at Jacob's Well, with only the Samaritan woman visible.)

CALL TO WORSHIP. Psalm 117.

HYMN. "Tell Me the Stories of Jesus."

SCRIPTURE READING. John 4: 3-15, 20-26. (By reader hidden from view.)

PRAYER.

OFFERING SERVICE.

WORK PERIOD. Writing second letter; making further plans for the map-making and working on it if advisable; beginning the series of Palestinian nature books.

Suggestions for the Adult Counselor

Your help in all probability will be most welcome in the Worship Committee group during the study period today. Meet with the junior leader and the members of this committee before your group meets today and help them with their plans for this service. Keep the "living picture" simple, and impress the juniors with the need for reverence during this service. Note that the children's materials suggest that Jesus himself not be in this scene. It is not advisable to have juniors take the part of Jesus in dramatizations of this kind.

Your guidance also will be of value to the group working on the nature book

¹From outlines copyrighted by the International Council of Religious Education.

THE JUNIOR SOCIETY

series during the work period. The materials given in the children's plans have been taken from the book by Eleanor A. King, entitled *Bible Plants for American Gardens*. If you can secure a copy of this book for use in your meeting today, it will be most helpful for your planning group. Perhaps you can find a copy in your nearest public library. As the children learn about Palestinian plants and trees and flowers, they may express a desire to make a Palestinian garden. Or perhaps you may wish to make that suggestion to the group. This could be another weekday activity to be carried on as a part of this study. The garden may be made in the yard of the church, or perhaps individual juniors will make gardens of their own at home. Suggestions for planting are given in the book referred to above.

Session 3. August 16

A DAY IN JESUS' VILLAGE

Today the juniors should gain a new appreciation of the homelife of Jesus as a growing boy and young man of Nazareth and the influence of that village life on his own life. They will learn also that in many ways life goes on in Nazareth today much as it did in the days of Jesus. God's loving care should grow more meaningful for them through today's worship service.

Session Outline

AS THE JUNIORS ARRIVE. Examination of the out-of-door map with members of that working group in charge.

SHARING PERIOD. Reading letters written last week. Hearing report of the group making the nature books.

INTRODUCTION OF TODAY'S THEME. Junior leader.

STUDY PERIOD. Three groups.

REPORT AND DISCUSSION PERIOD. Groups One and Two.

QUIET MUSIC.

CALL TO WORSHIP. Psalm 23, in unison.

HYMN. "The King of Love My Shepherd Is" (verse one).

DRAMATIZATION. "The Youngest Shepherd." (Prepared by members of the Worship Committee.)

PRAYER. (By a junior.)

HYMN. "How Strong and Sweet My Father's Care."

OFFERING SERVICE.

WORK PERIOD. Continue work on writing letters, map, and nature books.

CLOSING HYMN OR BENEDICTION.

Suggestions for the Adult Counselor

During the discussion of the reports today, help the juniors to see that during his days of childhood and young manhood in Nazareth Jesus learned many ways of helpfulness for his neighbors

and friends. They should realize also that from the hilltop of his village he saw streams of men and women passing by, perhaps some Romans compelling the Hebrews and other people of Palestine to carry their loads for them. He also saw the shepherds caring tenderly for their sheep, gardeners caring for their vineyards and wheat fields. Jesus thought about these common events of the day, and they became subjects of his talks with his disciples and others when he began his preaching ministry.

The Worship Committee will need some special help from you today. It will be well for you to meet with this group several times during the week, if possible. Guide them in planning their dramatization and in preparing the setting. The play given in *Juniors* may be used as it is given or simply as a guide as they write out their words. Help them to make their dramatization as informal as possible. Perhaps if you cannot meet with this group for this additional preparation, some other adult in your church will consent to guide the juniors in this phase of their program. Be sure to have such a leader understand that you are not striving for a finished production, but that you are seeking to catch the spirit of shepherd life to present to the group in dramatic form.

Session 4. August 23

ON THE SHORES OF GALILEE

Today you will try to guide the juniors into an appreciation of Jesus' love for the out-of-doors in and around the villages along the Sea of Galilee, together with his concern to minister to the needs of the people in every way that he could.

Session Outline

HYMN. "Jesus, Our Teacher and Master," or "We Would See Jesus."

INTRODUCTION OF TODAY'S PLANS. Junior leader.

STUDY PERIOD. As outlined by junior leader.

REPORT AND DISCUSSION PERIOD. Groups One and Two and discussion by all.

QUIET MUSIC.

CALL TO WORSHIP AND HYMN RESPONSE. "Overtones."

PICTURE STUDY. Led by a junior or adult counselor.

OFFERING SERVICE.

PRAYER.

HYMN. "O Master Workman of the Race."

WORK AND SHARING PERIOD. Continue work begun, looking forward to its completion.

BENEDICTION.

Suggestions for the Adult Counselor

It will be well for you to work today

with the Worship Committee, especially if they should ask you to lead the picture study. See the plans given in *Juniors* for suggestions. You should, however, be ready to enter into the discussion of the other reports as they are given by the other groups. It is during those reports and discussions that you will seek to impart to the juniors the love and concern that Jesus felt for the men and women of Galilee. Unless you, yourself, feel that love and concern, you cannot hope to lead the juniors into that experience of fellowship of appreciation. Make your own preparation thoughtfully and prayerfully, trying to capture for yourself the compassionate concern that possessed the soul of the Master.

Also think through the value of the activities which have been carried on during the work periods of this study. Be ready to make positive suggestions for completing that work in a satisfactory manner so that those activities will contribute to the entire study.

Session 5. August 30

SAILING HOME FROM HAIFA

You will lead your juniors today to complete their study of "Palestine Long Ago and Now." The juniors should feel that this study has been most worth while. They should be led to see some real significance in their work, and to have a keener appreciation for Jesus and the life which he lived. They should come to know the real significance of Palestine as the land which gave Jesus to the world.

Session Outline

HYMN. "All Hail the Power of Jesus' Name."

INTRODUCTION TO TODAY'S MEETING. Junior leader.

STUDY PERIOD.

REPORT AND DISCUSSION PERIOD.

WORK PERIOD. Completing the work begun.

SHARING OUR WORK. Work group reports, and discussion of plans for sharing their study and work with other church groups.

INDIVIDUAL REPORTS. By juniors, about what they enjoyed most about this study.

QUIET MUSIC.

CALL TO WORSHIP.

HYMN. "Joy to the World."

A STUDY OF JESUS. (Given by four members of the Worship Committee.)

CALL TO PRAYER, AND LORD'S PRAYER.

PRAYER HYMN. "Fairest Lord Jesus."

OFFERTORY SERVICE.

BENEDICTION.

Suggestions for the Adult Counselor

Go over in your mind the study thus far, and make notes of those points which you wish to stress today in order

Baptist Leader

THE JUNIOR SOCIETY

that this study may mean most to your juniors. As you guide the Worship Committee in their preparation today, help them to imagine what their lives would be like had they not known about Jesus and God.

Be prepared to make suggestions for sharing the juniors' work with other groups. In addition to their own church groups and the suggestions made in the children's materials, a community vacation church school may be in progress. The junior group or groups might be invited to see the map that your juniors have made. Of course, you will help the juniors to clear their plans with the persons involved, and guide them in the adequate preparation of their exhibit.

Junior Worship Suggestions

(Concluded from page 30)

ter 13, read in unison by the juniors. (If the juniors are not too familiar with this passage the leader should read it to them, interpreting it as she reads.)

LEADER. We find love of God as we look at the lovely things which he has created. We find love in Jesus and the life he lived and we also find love among friends. Can you think of something that has happened here in our town that helps us to know that there is love here?

PRAYER of thanksgiving for love and petition for help that we, too, may find ways in which we may show our love.

HYMN. "I Would Be True."

4. We Find Love among Strangers and Enemies

PREPARATION FOR WORSHIP. The poem, "Ring of Love around the World," from *Children's Worship in the Church School*, by Jeanette Perkins, may be read reverently by the leader or by a junior who has prepared it.

HYMN. "All Things Praise Thee."

OFFERING SERVICE.

LEADER. Sometimes we get so busy loving those about us that we forget there are others of God's children in other parts of the world. Jesus gave us a commandment about this. He said this was almost as important as loving God, which was the most important thing in the world. Let us read what he said.

BIBLE READING. Mark 12:31a.

LEADER. Sometimes we say we will love the people in some lands, but that we cannot love those who are our enemies. Jesus said something about that, too. (Read Matthew 5:44.) Do you know of anyone who is showing that they love their enemies? (You may want to tell the lovely story of the work of the Friends' Service Committee, in the new Junior Co-operative Vacation Church School text, *Followers of Jesus*, by Elizabeth Whitehouse. You may learn more about this work by writing to the Ameri-

can Friends' Service Committee, 20 South 12th Street, Philadelphia, Pa.)

HYMN. "Brothers of the Faith."

PRAYER.

5. Where Love Is There Is God Also

PREPARATION FOR WORSHIP. Have a junior prepared to read one of the two following poems from *Children's Worship in the Church School*: "I Cannot See God" and "God's Love."

CALL TO WORSHIP.

OFFERING SERVICE.

HYMN. "For the Beauty of the Earth."

STORY. "Where Love Is There God Is Also" (found in *Children's Story Caravan*, by Anna Pettit Broomell).

CREATIVE WRITING. Help the boys and girls to write a litany or prayer gathering together the thoughts we have been expressing about love. The following is only suggestive. To be of highest spiritual value they must create their own.

We find love about us:

In the beautiful clouds in the blue sky, in the sunshine and rain, in the plants of the field and fruit of the trees, and in everything that God has created.

We find love in Jesus:

Because he was always talking about love, he was always telling us to love, and because he spent his life doing lovely things for others.

We find love among friends:

Who help us when we are sick, who cheer us when we are sad, who laugh with us and play and work with us.

We find love among strangers and enemies:

It is harder to love our enemies than to love friends. It takes a great deal of courage, but there are many people who, like the Friends, are not afraid.

Wherever we find love we find God also:

Because "God is Love."

PRAYER.

HYMN. "God Speaks to Us."

August in the Nursery Class

(Concluded from page 25)

birds. Suggest that they thank God for the Bible and the stories of Jesus, or simply, that they are glad for Jesus, their Friend. Give each child a large sheet of paper and suggest he draw with large, colored crayons pictures of things the children and Jesus saw. These can be taken home with the suggestion that he tell the story at home.

Fourth Sunday

When the teacher knows of visitors in any of the homes she will talk about

them in the nursery class as she helps to guide the children to be thoughtful to guests. Through her contacts with the parents and by planning with them, she will learn of visiting grandparents, aunts, uncles, and friends and will be able to mention names and specific happenings. Have pictures of people who may visit the children's homes and of children helping grownups or enjoying the same things with them. Look at the pictures and talk about the visitors who have been in their own homes.

Tell the story, "Grandmother and Grandfather Come To Visit."² This may be adapted to each situation, using real names and suiting the actions to each child's experiences. It may be told several times at the request of different children. Sing "We have a happy time, a happy time in play. We have a happy time, when Grandma comes to stay." Talk about the nice things each one did for his own visitors and suggest they play having Grandmother and Grandfather come to visit. Chairs may be arranged for cars or train and the children take turns in being the visitors, cleaning house and getting a meal ready.

Fifth Sunday

The little child is interested in his family and can be helped through guidance in the nursery class to think of others besides himself and to welcome a new baby when one arrives. For this, have pictures of babies and of children helping, and "Helping Baby" (Picture Set). Some interests of the last session may be repeated or some new object of interest added to the collection of vacation mementos. As the children and teachers talk of these, the baby sister or brother may be mentioned by the teacher and they may recall ways in which the baby was cared for on the trips and what the older brother or sister did for the baby. Mention the names of the children and babies as instances are told. Tell the story, "June and Her Little Brother"² or "Donald's Baby Sister."² A visit to the nursery to see the babies might be made or a mother and her baby might be invited to visit the nursery class. Sing "We Are Glad for Babies." The teacher may use a finger play by closing the hand with thumb inside. Bring out each one as mentioned in the lines and let the children name the member of the family each represents.

"Father and mother and children three,
Live here in this house, you see.
One comes out and goes away.
Two come out to go to play.
One stays in and cooks and sweeps.
One stays in and sleeps and sleeps."²

¹ I Wonder, Munkres.

² Guiding Nursery Children in Home and Church, McCallum.

Young People's Leader

Finding Your Way TO CHRIST

By ANNE MARRIOTT

Keystone View Co. of N. Y., Inc.



Every worker with young people knows the reticence they demonstrate about discussing their personal moments that seem sacred. They will hold forth for hours about what they consider the theory of religion, but not often will they talk about their periods of inspiration, of contact with God.

Here the author has reported the discussions one group of young people held on this subject. No attempt has been made to reword their phraseology into the approved theological pattern, (if there is such a thing). The findings appear just as they were revealed by the six young people themselves.

THERE are six of us who usually get together after church on Sunday night: Jane, Sally, Blair, Eldon, my brother Bill and I—Marge. We discuss practically everything in the universe, and though we seldom agree on the big questions, we do feel unanimous about Sunday nights being the pleasantest time in the week.

We were at Sally's one night when Eldon mentioned the evening's sermon. The yellow light from the big fireplace dappled his face. The atmosphere, which had been full of laughter a minute before, suddenly became serious.

"I was interested in what Mr. Thompson said tonight." Eldon put his long, thin hands behind his red head. "About each one coming to his most vital experience of religion by an individual road." His bright blue eyes went around our little circle. "Now, from our conversations it's obvious that all of us here are Christians. Being a reporter and accustomed to asking questions, I'd like to ask each of you one—what road brought you to your realization of Christianity?"

There was silence for a few moments. Then Jane, on the chesterfield between Bill and Sally, said slowly, "Well, I don't mind telling you my experience, Eldon, if it would interest everyone."

YOUNG PEOPLE'S LEADER

That began one of the most interesting periods of our friendship. Each Sunday night, thereafter, one of us would try to explain to the others about the road we had traveled to come to Christianity.

That first night, in the pause that followed Jane's offer to tell her experiences, I couldn't help thinking—"Jane is certainly the best-looking girl in our town, with her large, dark eyes and black hair. She's clever, too, doing her art work and running her designing business. But she never seems to know that she's popular or beautiful or brilliant."

Blair settled on the rug by my feet, as Jane began.

"It was a Good Friday, three years ago. I was listening to the radio and happened to tune in on a drama of the Crucifixion." She paused a minute, then said, "I was brought up in a Christian home, as all of us were. But my beliefs always seemed rather—shadowy. Christianity seemed only a beautiful story."

"But while I sat listening to that play, and hearing the conversation between the spectators of the Cross, I suddenly thought, 'The people who watched the actual event must have talked like that—must have felt like that!' Suddenly it broke upon me for the first time that it all happened, that Christ is real, that he went through a terrible experience for us, and that he is ready to be our Friend if we trust him. It was like someone's turning on a light in a dark room."

"It has made an enormous difference to my whole life. It has given the spiritual side of things a reality and a significance they never had before."

She stopped suddenly—breathless. None of us felt we could break the pause that followed. Even Eldon couldn't do more than murmur, "Thanks, Jane!" I don't believe another word was spoken until the fire died down. Then we all slipped away home to think over Jane's contribution.

NEXT week my brother Bill and I played host and hostess. When Eldon suggested more of the "Roads" discussion, Bill put down the plate holding the remnants of my chocolate cake, and dropped to a seat by Jane. Sally, Blair, and I leaned back in our chairs and quiet settled over the room.

I could see Bill was preparing to talk. I always think my big, blonde brother Bill has such an open honest face. He usually shows what he is thinking, and now I could see that he was carefully choosing the right words before he began.

"I've believed in God from as far back as I can remember, coming to understand more as I grew up, of course. But somehow I never used to apply that

belief to the problems in my daily life."

He looked at me and grinned.

"Marge could tell you plenty about my faults if she ever felt like it! And she probably knows that holding resentment against my enemies was one of the worst of them. It takes a lot to make me mad, but once I get sore at a person I find it mighty hard to forget what he has done. It used to be about impossible to forgive anyone, however much I tried."

As he paused, I thought with a little surprise that I hadn't known Bill was so aware of that trait in his character. Still, it had rather disappeared lately.

"You know the bitterness between the Chinese and the Japanese communities here, because of the war?" he went on. "One night the mission conducted by our church in the oriental district downtown had a special service with Japanese and Chinese speakers. I went, more out of curiosity than for any other reason, I suppose."

"The Chinese representative sat on one side of the minister, the Japanese on the other. Mr. Thompson spoke on the words, 'For in Christ there is neither Jew nor Greek——' and he certainly made a fine talk. At the close we sang a hymn and I noticed the Japanese had no hymnbook. Suddenly the Chinese stepped across behind Mr. Thompson and he and the Japanese shared a book. Something in that simple gesture, after that sermon, did things to me."

"I realized that here lay the only real solution to problems of hatred and prejudice, not only between nations but between individuals. No one but Christ can give us the genuine ability to love our enemies, to be really tolerant. I've found it certainly works in my own relationships."

After a moment's silence Eldon said, "I think you've hit on the only solution, Bill. I often wish I could fling it across every page of the paper in four-inch type. But if I did, I'm afraid people still wouldn't believe it."

"But if we apply Christ's love to the problems in our own lives, and all our contacts with other people, surely we must help a little toward achieving ultimate Christian understanding between all groups and classes," mused Sally thoughtfully.

That started a discussion that ran far, far into the night. And I mean to tell you that crowd of ours can discuss! Eldon just plants himself, and his arguments blossom right forth, but finally he caught my agonized hostess' eyes on the clock and even he agreed to cut it short until next week.

IT was Sally's turn the night we met at Blair's home, and after doing full justice to coffee and the grand cinnamon



Hugo H. Schroder

THE SUMMER AIR, THE BRIGHT SUN SHINING,
AND THE SAILING CLOUDS ALOFT

—WALT WHITMAN

rolls Blair's mother makes, we all settled down with the rest to pay attention.

For a moment I thought Sally was going to refuse to talk about it—she loves fighting with Eldon, although they're really good friends—but then her fair, tanned face grew solemn. She folded her small, muscular hands together in a way she has, and started.

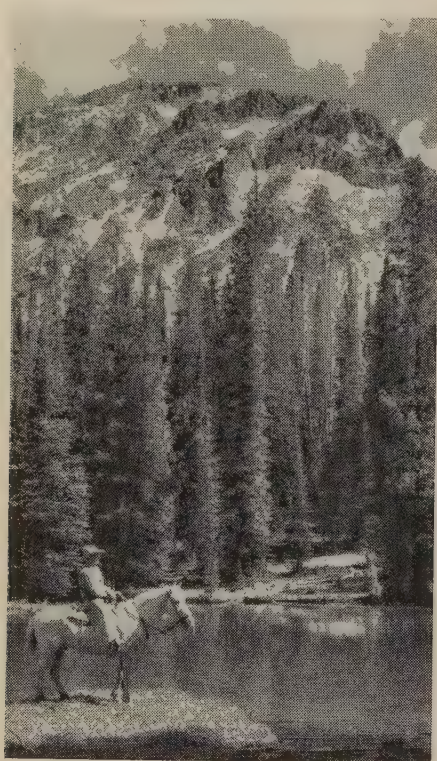
"You know how crazy I've always been about tennis? Almost since the time I could run I played about the courts, and since I grew up and have worked in Dad's office, I've put in almost all my sparetime at the tennis club."

"Early last summer I happened to meet Mr. Thompson, our minister, as I was going home after a game. He began to tell me about those clubs he was starting for the children across the tracks. He had found someone to help him with the boys, but no one seemed to take hold with the girls. Suddenly he asked me if I would take the girls and try to teach them tennis. It would give them something to interest them in the club, and maybe it would help them to learn something about fair play and good sportsmanship as well."

"What did you answer?" queried Eldon as Sally paused.

"I told Mr. Thompson I was sorry, but I couldn't do such a thing because I was practicing for the tournament."

"Then a queer thing happened. All the enjoyment seemed to go out of my tennis. I could play well—but I didn't



Authenticated News

WHERE NATURE SEEMS TO SIT ALONE,
MAJESTIC ON A CRAGGY THRONE.

—JOSEPH WARTON

get any fun out of it. I felt terribly unhappy and bewildered.

"One night I woke up and found myself thinking, 'You're supposed to be a Christian. Don't you know that Christ always stressed the fact that in order to live abundantly, his followers must pass on their joyousness to other people? But you're not willing to help pass it on, because you want to have your enjoyment for yourself. Do you wonder you're not happy?'"

"I realized then for the first time what living a Christian life really means. Then I decided I was going to undertake the club. As soon as I decided that I fell asleep, and working with those girls has made me happy again!"

"I think," said Eldon, "that you were finding out the meaning of that verse, 'He that loseth his life for my sake shall find it,' Sally."

"Didn't one of your pupils in that club win the junior city tournament this year?" asked Bill.

"She did," smiled Sally, "and honestly it was one of the happiest and proudest moments of my life! She's doing excellent work as the president of her Sunday school class, too."

NEXT week we all called on Blair to tell his tale.

Blair, occupying the chesterfield with me and Sally, while my brother Bill sat on the floor in front of Jane, looked

somewhat unhappy. He seldom talks about serious matters, and hides his feelings under a flippant manner. Only a few people see through it.

"Come on, Blair, we're all making our contribution," Sally encouraged him.

"Well—O. K.," Blair agreed. He ran his hand over his black hair with a familiar, nervous gesture. "I'm afraid I didn't travel a very inspiring road, though. To tell you about it I'll have to make a—well, rather damaging admission. You see, ever since I was a kid I've always been scared of things. I've always tended to run away rather than stand up to an experience."

The other four looked surprised. It happened to be the only one, until then, who knew what a hard time Blair had with that weakness of his—how he found it necessary to force himself to go see prospective employers, for instance, that time when he was out of a job. But I knew he was gradually overcoming it.

"I don't remember exactly how old I was when I started on my road," Blair began. "But I was small enough to be terribly afraid of storms. One night when the thunder and the lightning had me quite scared so that I was screwed up under the covers shaking with fright, my Dad came up and found me like that."

"He sat down and began to talk. He told me that I needn't be afraid of the storm, because God was in charge of me and he would see that I was all right. Storms never bothered me after that."

"And it works in other things?" Eldon queried as Blair paused.

"Yes. I've been afraid of—oh, all kinds of silly things. But I've managed to go through with them and get over the fear by remembering that God could help me through. Now, gradually, I'm getting so that I'm not scared." He stopped. Then he concluded abruptly, "That's where my religion has meant the most to me."

"You know," Jane commented, thoughtfully, "I think that's a big message for all of us, Blair. We're all afraid of things these days, with wars going on, and spreading, and so many evils flourishing. It's only human to show fear sometimes of what may happen in the future. We need something superhuman to give us courage. So if we can remember what your father told you, Blair—that God is supreme no matter what happens, and that he will give us bravery and spiritual security, we shouldn't be afraid any more."

Eldon wound up the discussion. "Having spiritual security is the key to being steady, helpful citizens in times of crisis. That seems to be the most important service we can render right now to the community and the world in general."

ALL this time we had awaited what Eldon would say on the subject. Finally, one night, Blair poked him. "It's your turn, Mr. Inquiring Reporter." So Eldon began:

"First of all I'll have to contradict a statement Jane made several weeks ago—that we all were brought up in Christian homes and grew up going to Sunday school and church. I wasn't and I didn't. My mother died with my birth and my father blamed God, so I grew up completely without religion. I never expected to have any more use for it than Dad did."

His bright eyes ran around the group.

"When I got my first job on the paper it brought me into contact with some new people. I began to know the inside stories of a number of our public characters, and some of them were surprising. But one man particularly interested me—" Here Eldon quoted a name that everyone in our state would recognize. "I was more than interested in the great sense of loss that everyone felt when he died last summer."

"Well, I had studied him for some time. He was clever—brilliantly so. But that wasn't all; there are plenty of clever men around. He had a tremendous amount of knowledge, he was kind and tolerant, courageous and uncompromising in the face of severe physical handicaps. I kept wondering what integrated all these parts of his personality? Why did everyone feel that he was their own particular friend, that any enterprise in which he was engaged would certainly benefit humanity?"

"The day of his funeral a man came into our office. 'The whole secret of the judge's life,' he suggested, 'lay in the fact that before anything else, he was a Christian.'

"I thought about that and found myself continuing to think. I decided I wanted to learn that secret for myself. I started coming to church, got to know Mr. Thompson and had some talks with him. Finally I put my own trust in Christ." He clasped his long hands around his knees and smiled at us.

"You made a good point," said Bill, "that mere cleverness isn't enough to make you live a genuinely successful life. Look at some of the brilliantly clever men who are trying to wreck civilization today."

"You must have some guiding force to direct your brain," Eldon declared.

Then the men were off again. Of course, the women put in a word now and then, Jane particularly, for she is a whiz at spotting the flaw in someone's reasoning and pulling it out for us all to study. These weekly lectures on the part of each member of our sextette were as good as a college course.

(Please turn to page 41)

Church School Trouble-Shooters

By ROSS L. HOLMAN

DOES your church school know where it is going or do you all just amble along? Does it have a definite plan to meet and solve all problems, or do these just ride until they become obsolete? When class attendance falls off, when sickness keeps the members away, when the songbooks will not go halfway around, when classrooms are overcrowded, when classes disturb one another, whose responsibility is it to clear up these difficulties quickly and efficiently? All too often everything of this kind is left to an overburdened superintendent who gives free time and is heavily limited in authority. Even if he is superwise and knows all the answers, such a person cannot make church members carry out his program, nor can he take money out of their pockets to meet difficulties that involve financial needs.

Our school faced such a situation until it centered the responsibility for its needs in the hands of a workers' committee. This committee not only has all problems of this nature dumped into its lap, but acts as a steering committee for the church school's entire program. Everything that needs attention is scheduled for discussion at the monthly meeting until a decision is made. When it is impossible to clear up questions at the regular session a special meeting is arranged.

It might be well to state that ours is a large city church school, divided into several departments that meet separately and the committee about which I am talking serves only the Young People's Department of that school. But the idea can be worked quite as efficiently for an entire departmentalized school, or one not large enough to be divided into departments.

Our committee is made up of the president, the vice-president, and the secretary of the Young People's Department, the Young People's director, teachers, and class presidents. We organized the committee a little over a year ago, and while we may not have arrived at a perfect answer to our situation, the department does operate far less aimlessly than before.

Take, for instance, a minor problem like an insufficiency of songbooks. Before our new plan was adopted we had been going along for years with a noticeable lack of volume in our singing. Because it was nobody's business in particular to purchase new songbooks or provide money for their purchase, nobody did anything. One of the first

acts of the committee was to order sample books from several houses, vote on the acceptance of one, and decide on a plan to pay for them. This service alone introduced so much spirit into our singing that formation of the committee would have been worth while if all further effort had been abandoned.

Another important problem solved early in our meetings was the disposal of some older members of our department who still wanted to be rated as young people and did not seem to realize the values in promotion to the adult division. These were mostly members of the college class, the highest group of our department. Although many of them had long since graduated from college, and some were in business for themselves and many were married, they refused to grow up or to be identified with older classes.

This problem might not have been so bad but for the fact that a new class of fifteen-year-olds was promoted into the department every year from the junior high section. This not only caused a congestion in an already crowded department, but threw together two extremes in age that did not work together very well. The older ones dominated

department affairs and the younger members held back. This was especially noticeable in departmental social activities where fifteen-year-olds and businessmen and women could not fuse. Our committee cleared up the difficulty by inducing all members beyond college age to group off into a separate class in one of the department's classrooms and to hold its own assembly away from the others.

One problem in particular had plagued us for years. Visitors and prospective members would come in on Sunday morning and no one seemed to feel a responsibility to welcome them, make their acquaintance, or introduce them around. We lost dozens upon dozens of possible new members who came in, wandered around like lost sheep for one Sunday, and came no more.

So a Welcome Committee was named and responsibility fixed on three or four members to give all these newcomers a welcome, to make them feel so good about their first contact with our school that they would naturally gravitate back next Sunday. The appointment of the Welcome Committee had to be handled on a trial-and-error basis before it got

(Please turn to page 45)

NO CHURCH SCHOOL CAN FUNCTION PROPERLY UNLESS IT HAS SOME CENTRALIZED AUTHORITY UPON WHICH IT CAN DEPEND TO MEET AND CLEAR UP THE INNUMERABLE PROBLEMS THAT ARE CONTINUALLY ARISING IN ITS VARIOUS DEPARTMENTS AND DIVISIONS

Ralph Berry



Youth Rallies That Pay

By KENNETH E. MORSE

OUTSIDERS thought our young people's society a failure because attendance never rose higher than ten. But when five regulars can grab a whole community by the tail and twist it till they get what they want, that isn't failure! What do you think?

Our society inherited a tradition of loyalty to the denomination and of sending leaders to local and regional conferences throughout the year. Our adult advisers discovered that summer assemblies requiring intense intellectual concentration for a large part of each day were the only ones that did not spoil our young people for hard work at home. The other kind of rallies made them demand spoon-feeding of sticky emotionalism. They became destructively critical and unreliable, so our investment of hard cash in their spiritual development often turned out to be ruinous all around.

Last year we ran short of funds. We talked about cheaper places and weekend substitutes. But in the end we stuck to the hard-bought experience of years, and sent two girls to the New Jersey Baptist Assembly at Peddie School, Hightstown. When they returned, everyone asked, "How was it?" And they would reply, "It sure takes a lot out of you, but we wouldn't miss it for the world!"

Hoping for more practical results than spring rallies usually produce, we did some definite planning before we appointed a single delegate to the next get-together. The pastor suggested that by concentrating attention on one special

topic of general interest through all conferences of the season, the delegates could do more intelligent planning of activities when they came home, instead of merely being able to say, "Wasn't it grand!" The society voted for China Relief.

The China section of the nearest regional rally met in a little, cramped room almost under the eaves. Stained-glass windows took away the sense of nearness to eaves, troughs, and gutters, and a yellow light filled the room already crowded with young people. The speaker was Mrs. Russell of the Church Committee for China Relief. She strode through the lecture and the discussion with conscious finality. It was not hard to imagine her as master of a tough-crewed river craft, down by the China Sea, and handling the pirate problem to the entire satisfaction of everyone except the pirates. Seeing China's need through her eyes became so real that those standing in the aisle and along the walls forgot which foot ached.

Following the annual epidemic of spring rallies, the "practical results" we hoped for began to appear. China Relief became the chief topic of conversation. Most talked about was the plan for serving a real Chinese dinner. Chin and Lee of New York would furnish materials, but such an undertaking could not be attempted alone. In order to get the support of older women, one of the girls asked the Missionary Society to help. The women were sympathetic but suggested refreshments of

Chinese tea and cakes instead. At a single stroke, they blasted our most enchanting dream. The planning came out of the clouds and down to earth with a bang. The real problem came sharply into focus: getting others to help raise the money. What could the young people do? Why not drag in the whole community, feet first, and put it to work for China? (If the dinner notion seemed as high as the clouds, this looked like the stratosphere.)

So we made the decision and planned a whole series of speeches for different churches on different dates. Every meeting was to be open to the public, and proceeds would go into a common treasury. Most of the committee cynically admitted that fewer than a hundred persons could be expected at any meeting for China Relief, but we all argued that thousands would see the headlines of the newspaper account of each meeting. So if we could only keep those headlines breaking often enough and big enough and from enough different angles, the public eventually would grow curious. Then to capitalize on the aroused interest of thousands! A bazaar? Why not? Genuine Chinese goods: incense, brass, perfume, silks, tea—what fun! We might even have a Tag Day with a proclamation by the mayor to give it further publicity! We could make posters easily—big ones—and we might even get some free radio time! Using Chinese students or missionaries as speakers, surely we could get radio time! It was as good as done. Invitations to speakers went out in the mail that same night.

The high humor of the situation began to dawn when we started writing the publicity. Five quite young unknowns were hereby inviting the city to contribute real money for the alleged benefit of still other unknowns, whom no one immediately concerned ever had seen. It was preposterous! Even Americans, gullible by preference, could not be expected to swallow it!

Someone said, "Why not make the preachers the goats?" Agreed. At the next meeting of the clergy, the pastor solicited their sponsorship of a China Relief Week.

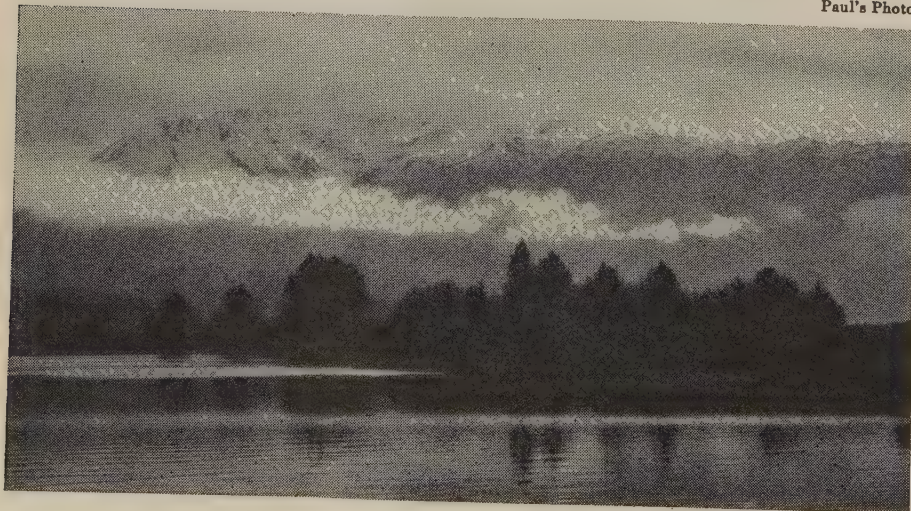
"O. K., but you will have to do all the work," said the president, "you know our hands are full already."

Armed with authority, the pastor secured the mayor's permission for a Tag Day, and took responsibility for writing, printing, and mailing a letter to hundreds of local citizens. Representatives

LOUD WIND, STRONG WIND, SWEEPING O'ER THE MOUNTAINS,
FRESH WIND, FREE WIND, BLOWING FROM THE SEA,
POUR FORTH THY VIALS LIKE STREAMS FROM AIRY FOUNTAINS,
DRAUGHTS OF LIFE TO ME.

—DINAH MARIA MULOCK CRAIK, *North Wind*

Paul's Photos



of several churches helped do the work. Reply envelopes were enclosed, with pamphlets on China Relief to supplement the appeal of the letter for direct gifts to be sent to the treasurer of the Ministerial Association.

By this time everything was going nicely. Our young people met in the parsonage cellar every night to make bazaar decorations. A large piece of unbleached muslin, 3½ by 9 feet, was tacked over a wooden frame and painted in red, black, and yellow, announcing the bazaar and some of the 1,300 articles for sale. A crew of men and a ladder truck from the electric company helped us to swing the sign high over the sidewalk.

Again and again the definite information and the practical suggestions gathered at the Spring Youth Rally provided us with stimulating ideas. For example, the striking three-foot Chinese lantern in brilliant red, gold, and dull black, which dominated our part of the downtown area, was a direct result of that rally. The Chinese characters for "happiness" and "long life" were painted in gold on alternate red and black cardboard sides, stapled together at the edges. Suspended by a single cord, the gorgeous lantern turned constantly in the sunshine, a moving spot of contrasting colors visible two blocks away.

Then our troubles began. The wind dashed the lantern to the ground. Each time this happened, Baptist young people repaired it and suspended it aloft once more. During the noon hour, the nine-foot sign, bucking madly in the wind, broke loose and narrowly missed a couple of businessmen out for lunch. Next, the mayor apologized for assigning us the same Tag Day he had promised another war relief group weeks before. He suggested we omit ours. That meant a heavy loss of revenue. The next casualty occurred when a young Chinese speaker failed to appear for the first speech of the week. He had missed the bus, much to the delight of the local high school students. We had urged that they be called from regular classes for a special assembly, and when no speaker arrived the principal dismissed them for the rest of the afternoon.

We stopped the next bus two miles out, at the radio station, and hustled forth the short and smiling future dean of a well-known theological seminary. Two minutes later, he was "on the air" for a half-hour address! Unpretentious, but not unprepared, he addressed his unseen audience. We stood on tiptoe, mentally concentrating in wordless, thankful prayer. The start was slow but he warmed to his subject: the great westward trek of the millions of New China. The men in the control-room

August, 1942

I Am the Rural Church

By DORIS CLORE DEMAREE

I am the Rural Church:

I serve the country folk with feet upon the sod,
Who, living thus, are living near to God.
For who can watch the deadlike seed take root
And grow and flower and bring forth fruit,
Who can view the acorn small, then see the oak tree tower,
And not realize there is a greater, higher Power?

I am the Rural Church:

My folk may have little of silver and gold,
But Creativeness is bred within my fold;
From their want Inventiveness is fed;
From their need the wherewithal for bread.
Here leaders grow, folk really live.
From their own lack they learn to give.

I am the Rural Church:

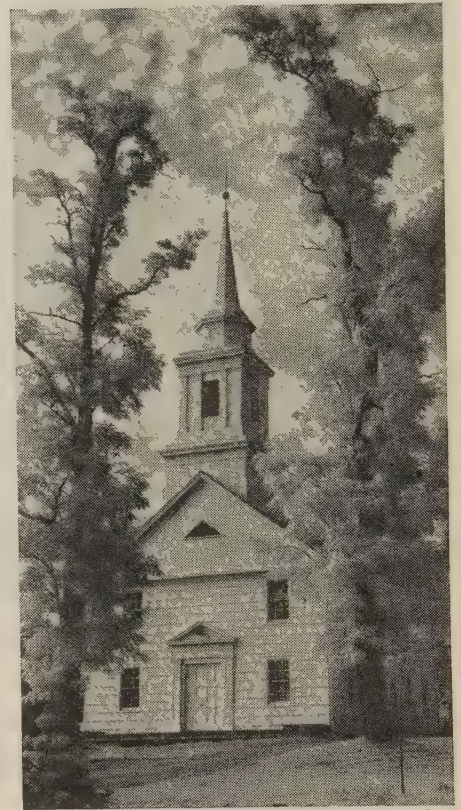
I boast no stained-glass window, cushioned pew,
I am no stately edifice for all to view,
But here come father, mother, children, all,
To learn the simple life of Jesus, Paul,
To tread the path that Jesus trod,
To sing, to pray, to worship God.

I am the Rural Church.

listened and were silent. Hardly a breath stirred during the half-hour that followed. The Community China Relief Drive had started.

Money began to come in, for the direct-mail appeal was clicking. The daily paper graciously published accounts of addresses, motion pictures, and progress reports. They even ran an editorial. Local pride was touched by the story of how, forty years before, a complete mint for the stamping of Chinese coinage had been made by a local factory.

Most exciting event of the week was the night before the bazaar, unpacking the great cases and putting up the decorations. The young people made it a festive occasion. The smell of foreign goods, the odor of incense, the taut expectancy of "boy meets new girl" filled the evening. Women and young people from half the churches in town gathered to arrange the tables and make the



Keystone View Co. of N. Y., Inc.

AN INSTINCTIVE TASTE TEACHES MEN TO
BUILD THEIR CHURCHES IN FLAT COUN-
TRIES WITH SPIRE-STEEPLES

—S. T. COLERIDGE, "THE FRIEND"

orange crepe-paper coats the waitresses intended to wear above black Chinese trousers. Church groups strove to outdo one another in the artistic arrangements of incense, cloisonné, cinnabar, chopsticks, back scratchers, fans, soapstone, elephants, copper pitchers, miniatures, necklaces, pins, bracelets, chokers, brassware, enamel, and copper items beyond our experience to label or name.

Next day black storm clouds rolled and tossed about the rooftops. People lost their hats and their tempers going to work. The wind blew down everything movable. The world was drenched and so were we. There was nothing left for us to do but pray.

The afternoon paper came out with a front-page announcement of the bazaar, and the coming of Mr. Liu. The rain continued, but the speaker made us forget all about it. His confident use of English idiom and student jargon won

(Please turn to page 45)



Ellis O. Hinsey

CHRISTIAN EDUCATION SEEKS TO DEVELOP IN GROWING PERSONS THE ABILITY AND THE DISPOSITION TO PARTICIPATE IN THE ORGANIZED SOCIETY OF CHRISTIANS—THE CHURCH

Personnel Management in the Church School

By BASIL MILLER

YOUR problem seems to be one of personnel management," said Joyce Mears at a local Sunday school conference. "The growth of a school depends upon its personnel. Certain changes in the working staff in the average school that you teachers and superintendents represent probably would improve teaching efficiency, attendance, and the final results of your teaching. Hence you should give attention to this new field that we are developing in colleges. It is what the business world calls personnel management."

Miss Mears holds the position of personnel director in a large department store, and has become a popular speaker before college groups as well as conferences of Sunday school workers.

During the round-table discussion that followed Miss Mears' talk, great interest was evidenced in what she had to say. She had opened a new field of thought to most of the workers present. The questions they asked were varied, but they fairly well covered the subject.

"Will you repeat your explanation of personnel management?" asked the su-

perintendent of a union Sunday school.

"Personnel management deals with the working staff of the school. However small the organization, it has its problems along this line. It studies the positions to be filled, the qualifications demanded for each one—secretarial, teaching, literature, etc."

"In other words, it is handling what we call the teacher problem?"

"Yes, that is true, if you include in this problem all the phases of the work of officers and teachers in the school."

"How would you proceed to set up the office of personnel director in the school?" asked Roy Haynes, who recently had taken over the office of assistant superintendent in one of the larger schools of the community.

"Usually the superintendent of the school acts as personnel director, or he forms a committee to act upon all personnel problems that arise."

"First the group should make a chart of all the offices to be filled. This chart includes officers of the school, teachers, committeemen, class officers, and then any other special officers the school may

have. On this line some schools, even the smaller ones, have what they call managers of certain activities or phases of work."

"I don't quite understand what you mean by managers of phases of the work?"

"They divide the work of the school into certain activities and put a manager over each one—such as finance, attendance, teacher training, talent scout, transportation. Each department has some particular person to head up its work."

"Isn't that a new venture in Sunday schools?" asked John Powers, teacher of a boys' class, and also a teacher in the local junior high school.

"Yes, I believe it is. However, it merely outlines the various duties of the school and puts someone at the head of each one."

After Miss Mears had cleared up the point of managers of various activities in the school, she continued her discussion of personnel management.

"Next you chart the personalities for each office or class," she went on. "This personnel committee or director sits down and lists all the available workers in the school. Each one is charted as nearly as possible on such items as, easy to get on with, good at detail, makes careful preparation for work, keeps accurate records, follows up scholars, type of previous training, if any, etc. Any number of subjects may be listed on this personality chart."

"Do you make a chart for each worker?"

"Yes, each worker has his own chart, so that the committee might be able to study the worker's strong points as well as to know his weak ones. In this way they know fairly well what type of position or office the person will fit into. It is foolish to mismatch personalities and tasks. A person who seems popular with young people will not necessarily make a good teacher. He might fit better into some phase of social activities rather than teaching."

"These charts are designed, then, to make it easier for the superintendent or this personnel committee to select workers for each office in the school?"

"Yes, it makes the task much simpler; but, more important, you can feel surer of producing the desired results. But the problem is by no means finished. So far we have mentioned only the survey work. You must provide some means of growth for the personnel in the school. You cannot permit your workers to become static. They should mature, become more efficient in their tasks."

"Then that calls for a great deal of follow-up work, doesn't it?"

"This committee provides study groups, where the workers can study

Baptist Leader

their problems together. It plans institutes, conferences, cabinet meetings, and selects the best literature for each person to read on his special field. By these means it assures the school of a constantly growing staff. A stagnant staff will destroy any Sunday school. It grows only as its workers develop. Growth is conditioned by study, reading, attending institutes, conferences, etc."

"This committee certainly has a large task ahead of it," suggested an older member of the conference.

"Oh, its work isn't finished yet. If this task is performed adequately every school, large or small, will grow. The committee or director must *provide for social outlets and service projects*. Sunday school problems are not solved by an hour on Sunday morning. You must provide social contacts during the week that will tend to center the interests of the staff in the school."

"Do you believe that a worker's interest should be centered in the school?" someone asked.

"By all means. The worker, whatever his task, who centers his life and social interests somewhere else will not do as much for you as the one who literally *lives for the school* and finds his interests, companions, and activities in the work of the school. This sounds like a large order to be filled, but the Sunday school must face the problem, and tie its workers to a social and service program that will hold them."

"Anything else to this matter of personnel management?" asked the chairman of the round table. "It certainly opens up a new field for us workers, and one that is connected vitally with our problem of building better schools."

"An additional item and an important one, at that, that the committee on personnel management must take into consideration, arises from the problem of *eliminating friction in the school*. Many schools are wrecked right here, or at least they carry such a weight of bitterness that they are held back. Some teachers can't get on with others—"

"But what are you going to do with them?" broke in an anxious superintendent.

"One of the best ways is to keep apart personalities that constantly are rubbing each other the wrong way. You can't always do this so we recommend *that each worker be given a task to do, and let him alone while he does it*."

"In other words you suggest that it is not a wise thing for somebody else always to be commenting on how that work is to be done."

"Study the sources of friction. Learn how to compromise. Do not be stubborn. Tact and fairness solve many problems," Miss Mears concluded.

The chairman summed up Miss Mears' points by saying: "Then personnel management *deals with the problem of the working staff*. It *charts offices* and tasks to be filled, *charts personalities* to fill them, provides means for the *growth of the personnel*, furnishes *social and service outlets* and *eliminates friction* among staff workers and in the school in general."

Finding Your Way to Christ

(Concluded from page 36)

But someone has to have a practical mind—and even college courses ought to be discontinued by eleven at night. So once more I had to be the one to drag them all home.

ON the last night of our "Roads to Religion" experience sessions, Sally, Jane, Eldon, Blair and my brother Bill all looked at me expectantly. Everyone else had held forth, but so far I had kept quiet.

"Well——" I hesitated, then started off on the story. "I haven't had the experiences the rest of you have had because as you know I've always had to stay home and help take care of Mother in her illness. But staying at home has given me an opportunity to see into the lives of ordinary people. Our neighbors are friendly people and naturally we get to know a good deal about one another. Two of the women in our neighborhood have made a big impression on me."

I stopped a minute, and Blair urged, "Go on Marge." So I started.

"They are two sisters, both elderly women. Originally they were much alike in temperament—so Mother tells me. Both had the same misfortune—a most unhappy marriage.

"One of the sisters—I'll call her Mrs. A—threw religion overboard when things began to go wrong. Now she's a miserable woman, thwarted and bitter. No one likes her.

"Mrs. B. is one of the finest Christians I've ever met. She always makes me think of a phrase I've heard, 'A Christ-centered life.'

"One day, a little while ago, I was feeling low and I began to wonder—was this business of being a Christian really worth while. Just then those two sisters came to call and I felt I knew the answer."

"Thanks, Marge," approved Eldon. He turned his red head and looked around the group. "You know, I think these experiences of ours have been well worth sharing. First we heard from Jane the necessity of grasping Christ's reality—know that he isn't merely a beautiful, shadowy fable.

"Then Bill told us how Christianity could provide the ability to be tolerant and forgiving; how it could overcome prejudices. Sally told us of the genuine happiness gained from service to others. Blair spoke of how God can help us solve our personal problems and settle our fears. Marge and I have related the examples we found in Christlike lives. Does the roadway still seem worth traveling?"

In the happy silence that followed each one nodded consent.

... THE LEVEL SUN,
NIGH UNTO SETTING, SHEDS HIS LAST, LOW RAYS,
ON WORD AND WORK IRREVOCABLY DONE,
LIFE'S BLENDING THREADS OF GOOD AND ILL OUTSPUN.

—JOHN GREENLEAF WHITTIER

Charles C. Niehuis



So Youth May Go to Church

WHAT do you enjoy most in life? Do not many of the experiences that bring you lasting and meaningful satisfaction come either as a result of habit or with more complete understanding and knowledge? Do you remember the night when an astronomical enthusiast pointed out some of the stars and the planets, then told you something of the vastness of the heavens and the intricacy of the stellar system? From that time on, the stars meant more to you than their beauty. Perhaps your interest was aroused to the point where you borrowed a book on astronomy, studied maps of the sky, and finally took up the study as a hobby. *As you worked at it*, your interest, knowledge, and appreciation grew.

All too often, we expect young people rather suddenly to begin to attend church service. "John's getting to the age where he should go to church," the teacher, the parent, or the pastor decides. So John is informed of this fact and the struggle begins. The teacher offers to sit with her class, if they will stay to service; the pastor makes special acknowledgment of the attendance of youth; and the parents do their part to co-operate.

So John goes to church, let us say, at ten or twelve years of age. He does rather well, sits quietly, and makes a real effort to take part in the service . . . for the first ten minutes! Then he gives up and frankly turns to a church school paper or some other activity.

It seems that most boys and girls are introduced in this way to the church service. Let us look at another picture that forms a composite of several actual programs that have been worked out successfully.

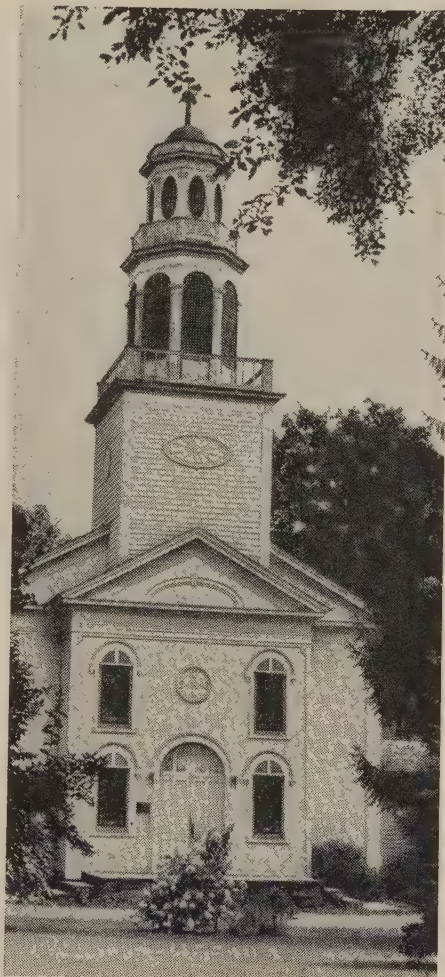
On Easter morning, Mrs. McBride and the teachers of the Beginner Department took the children into the church sanctuary. Before they went, they discussed attitudes that would be helpful in interpreting the visit.

"How will we act in church?" the superintendent asked.

"Be good," replied a child.

"Why?" persisted Mrs. McBride.

There followed a brief discussion of worship attitudes, which resulted in reverent behavior in church. The children were delighted with the flowers. They saw other things, too—stained-glass windows and stone and wood carvings. Before they left, they sat in the choir stalls and sang, accompanied by the organ, one of their favorite songs.



W. Henry Boller

By JEAN LOUISE SMITH

The Beginner Department made four visits to the church sanctuary every year. Each time, the visit was discussed, both before going and afterward, for evaluating purposes. Sometimes the children "played church," quite informally and on their own initiative. Attitudes of reverence toward the church began at an early age in this group.

In the Primary Department, a favorable feeling toward the church continued, since the children went into the sanctuary several times a year. They had their own worship service on two of these visits. They sat in the choir stalls during the service and the organist played for them. One of the teachers told the story of the stained-glass window showing Jesus and the children. The pastor welcomed them to the church and explained some of the other things they saw such as the big pulpit Bible and the communion table.

On Saturday mornings, before children's choir practice, the children would come to a "Sanctuary Story Hour." This first was tried as an experiment, but proved to be so popular that it was continued one Saturday a month throughout the year. Each time, a window or some symbol of Christian art was discussed. The interest in the church as a beautiful place for worship grew as the children came to understand what they saw. Always, the emphasis was placed upon why we want to make our churches beautiful. The children came to realize that they, too, could express their praise to God for all his good gifts. It was only natural, they agreed, that when you are pleased and happy about something, you want to *show* your appreciation. So the group planned some activities around this idea of expressing concretely their joyful praise. They could not build a beautiful church, but they could keep their departmental room neat and arrange a worship corner. They could always remember to say, "Thank you, God."

The Junior Department studied the church at much greater length than any of the younger groups. Church history was selected for a part of the curriculum, and the biographies of important church and denominational leaders were discussed. The teachers wisely related this unit to their local church and whenever possible took individual classes and the entire department into the church to study the windows, the architecture, and the organ. These were discussed from the point of view of their historical significance. For instance, the group discovered that a series of carvings in wood showed the most important events in the life of Paul and that one of the windows pictured twelve great church leaders. These necessitated references to the Bible and to church history in order to gain a full appreciation of the art.

In addition to the program described above, the third-year juniors studied the church service from a general point of view. They discussed some of the backgrounds of worship, how difficult it became for the early Christian church to worship and how they even were willing to flee to the catacombs to have the privilege of meeting together to praise God. They talked about the great medieval cathedrals that the townspeople built so proudly. They discovered how the choir developed and finally, how after Martin Luther, the people were given a part in the service through the

YOUNG PEOPLE'S LEADER

singing of responses, hymns, and the repeating of Psalms.

The children who attended the pastor's church membership class studied the church service in greater detail. In several churches, the pastor and the junior and the intermediate superintendents and the teachers have worked out the subject matter of the study and the appreciation of church worship together, allotting certain subjects to the church school department and others to the pastor's church membership class, so that they would have no duplication, but the field as a whole would be covered.

By the time the children reached the Intermediate and the Senior Departments, they were well grounded in attitudes of worship, in understanding of the symbols, in the history of the church sanctuary, and the service of worship. Throughout this work with the children far more was done than discussion—they went into the church and *saw*, they *worshipped*, and they were encouraged to *act* upon their feelings of thankfulness to God for his love and care. Thus, experience played an important part and the habit of church-going was forming as church interests developed.

Now, as young people, they were attending church. To encourage further understanding, the superintendent of the youth departments planned a series of worship services based on an interpretation of the church service that would follow on the same Sunday morning. The young people sang some of the same hymns that they would sing later in church. The superintendent sometimes gave the history and the interpretation of a hymn. The history of the Doxology and the Gloria was told one Sunday. The significance of the offering was used as the theme of one of these youth services of worship. The pastor was invited to explain more difficult interpretations. The organist and the choir director helped the group to understand the music of the service and the young people came to know and love many fine church hymns and great church music.

A brief history of the denomination provided the theme for several services of worship. The romance and the early struggles of the local church proved to be most interesting when one of the older members came into this service to tell the story. He recalled how his father told him of the days when the church was a group of twenty men and women who never dreamed their humble beginnings would expand so rapidly.

What are we trying to do when we urge children and youth to attend church? Is it not with the hope that they may come to a source of inspiration and spiritual help that will govern their actions and thoughts to a Christian way of life? We cannot ac-

complish this all at once, expecting the child suddenly to make the step from church school attendance to church worship. He must grow into this experience, and growth is nourished best by carefully directed experiences over a period of years.

A word of caution is necessary lest we confuse knowledge and understanding with satisfying experience that comes about as the result of inner desire. We cannot *guarantee* that a full background of church history, appreciation of Christian art and architecture, and a knowledge of public worship will bring about a desire for church attendance. These things certainly will add to the interest in church and cause a more intelligent and happy participation in public worship. However, unless the children and the young people of our church schools can worship joyfully and through their worship experiences sense a satisfying answer to their problems and emotional longings, they will not long desire to continue worship and church-going. If our youth practice church attendance until it becomes a habit, they must come to it through avenues of both understanding and experience. Knowledge has little point unless it is put to work, so let us make sure in building our program that in each department of the church school the worship is made as rich and satisfying as possible. Then, and only then, will youth *desire* to go to church.

THE CHURCH SCHOOL PROGRAM MUST BE SUFFICIENTLY ATTRACTIVE TO LEAD YOUNG PEOPLE TO SACRIFICE OTHER THINGS IN ORDER TO GO AND TAKE PART IN IT. FROM THE STANDPOINT OF A PUPIL'S ATTITUDE TOWARD THE CHURCH SCHOOL, ONE BAD TEACHER CAN UNDO WHAT FIVE OR SIX GOOD TEACHERS HAVE DONE. THE CHURCH NEEDS TRAINED LEADERS



Ralph Berry

MY PRAYER

By Mark Golding

Lord, take me to some quiet spot,
I'm tired.
I'm wearied of the ceaseless churn
Of life's clanging wheel.
I go my round from day till night
In a lonely, miry rut,
So tired.

I know, Lord, I'm wearied in plodding on
With so little to lift to thee.
I've lifted; I've dug; I've hauled
The slag from other vats,
But has my gold been refined by thee?

But, Lord, here in this muddy field
I pray—
If I lift, in my shaky hands,
Another's daily load
And hold it up a while,
If that's thy way for me,
I'll stay.

LIFE is joy, and love is power,
Death all fetters doth unbind,
Strength and wisdom only flower
When we toil for all our kind.
Hope is truth—the future giveth
More than present takes away.
And the soul forever liveth
Nearer God from day to day.
—JAMES RUSSELL LOWELL

FORTITUDE I take to be the quiet possession of a man's self, and an undisturbed doing his duty whatever evils beset or dangers lie in the way. In itself an essential virtue, it is a guard to every other virtue.—LOCKE.

Suggestions for Recreation in August

MASQUERADES are fun, by nowadays everyone is too busy to make colorful costumes. So why not a "token masquerade"?

Suppose it's a Government Party. The federal government means so much to us nowadays that patriotism is a good theme for any month.

Decorations are easy: the beloved red, white, and blue. Flags, bunting, streamers, United States maps, pictures of presidents, the Capitol, the Statue of Liberty. For your table centerpiece—toy soldiers, sailors, ships, planes, defending toy churches, homes, and schools that stand for American institutions. With so much variety available, you can't help being original.

Simple refreshments can be clever. Serve American ice cream in red-and-white bricks, British crumpets (cakes), Chinese ginger candy, Dutch crullers, Mexican chili, South American fruits and chocolate—take your pick of a score of things—and you need only add a tiny flag of the appropriate nation to make it different. You'll find flags in your big dictionary or at the library.

Invitations run something like this:

"This tells you of our gay intent
To praise the U. S. Government
And all its many agencies;
So dress yourself as one of these.
Just wear something to symbolize
Yourself, or else don full disguise."

There are several hundred government agencies and activities. Decide upon a "token" that indicates your choice, and wear it in the hair, on the lapel, as a necklace, around your arm, pinned to your belt, or carried in your hand to indicate what you represent. Of course, if you still prefer to dress up, costumes are still fun.

Here are examples (any newspaper will furnish a score of ideas):

War Department—army uniform or tin soldier.

Navy Nurses Corps—appropriate uniform or doll nurse.

Agriculture Department—rural garb or a nosegay of wheat.

Forest Service—dress of leaves or a toy tree.

Department of Labor—overalls or a toy shovel. (A tag could change this, for instance, to W.P.A.)

Treasury—moneybags and income-tax blanks.

Post Office—postman's uniform or handful of letters.



A Government Party

By CLEVE WILLIAMS

Supreme Court—black robe or appropriate lawbook.

F.B.I.—Sherlock Holmes garb or a magnifying glass.

The guest should not tell what activity he represents. A simple tag marked "OPM" or "NLRB" may fool the whole crowd.

As guests arrive, give each a slip of paper or cardboard. They are to write the name of every person, plus a guess at the federal agency represented. Thus early arrivals are busy identifying one another immediately, and this game lasts until everybody is on hand. A prize goes to the one with the best list. A prize should be awarded to the boy with the most original costume, to the girl with the prettiest, to the couple whom nobody could identify, to the funniest, and so on. Toy balloons are good—if you can get them.

Then try "Hunt for Taxes." You announce that it costs plenty to run a government, so everybody must "hunt for new taxes to support the nation." Guests will wonder what "taxes" look like, but don't explain. You'll have hidden gaily colored thumbtacks around your party rooms—where they will not be stepped on, of course. Tacks come in red, white, blue, green, gold, silver. Give a prize to the guest or the couple gathering the most "taxes."

For a change, search for "Celebrities." Unveil a large sheet of cardboard or section of the wall, to which you have pinned pictures of men and women famous in all branches of government. Have a number under each. Players, using the slip you gave them as they came in, write each number and supply

the missing name. Award prizes for the best lists.

"Patriotic One-Act Plays" can be acted in couples. You call any two guests into the next room. Tell them to return and enact "Paul Revere and his horse, warning that the British are coming." The first guest to recognize the patriotic episode wins a stick of red-and-white striped candy. If nobody identifies the act, reward the actors! Tell your next two thespians to portray "Daniel Boone killing a bear." You have all American history to draw on—Lincoln splitting rails, Washington crossing the Delaware, Patrick Henry making a speech, Custer's last stand, and so on.

"Name a State." For this forfeit game, you simply point to a guest and demand: "Name a state beginning with A." If he can't, he pays. Next player tries. If she succeeds, ask for a state beginning with B. There isn't one, so the player pays. Then C, and so on, until you have run through the alphabet and have a pile of forfeits. Redeeming them should furnish fun until refreshment time.

These new games should suggest standard ones which also are appropriate; in fact, the best party suggestions are those which do not turn the evening into a cut-and-dried program, but only help to awaken your own originality. And here you have the whole United States to give you ideas!

NO MATTER how worrisome the world, young folks must have parties. Watch these pages for "Fun with Music," "Entertaining for the Guests of Honor a Thousand Miles Away"—coming soon!

Animal Kingdom

By ROBERT RAY PAGE

Identify these well-known *animals* by reconstructing the original word out of the jumble. For example, number 4 is REBA. Unscrambled it spells BEAR. Get it? Ten minutes is par.

JUMBLD WORDS

1. DGO _____
2. LAMEC _____
3. GONAKOAR _____
4. REBA _____
5. KENYOD _____
6. ROESH _____
7. PHISOOTMAPUP _____
8. TINKET _____
9. THENAPLE _____
10. FARIGEF _____
11. ONIL _____
12. NEEDRIRE _____
13. OBULAFF _____
14. HEWAL _____
15. MALAL _____

ANSWERS

1. DOG
2. CAMEL
3. KANGAROO
4. BEAR
5. DONKEY
6. HORSE
7. HIPPOPOTAMUS
8. KITTEN
9. ELEPHANT
10. GIRAFFE
11. LION
12. REINDEER
13. BUFFALO
14. WHALE
15. LLAMA

Tricks with Figures

Think of a number between 10 and 100.

Subtract 865.

Double it.

Add 10.

Multiply by 50.

Add your age.

Add the number of days in a year.

The first two numbers in the total column will be the number thought of first. The last two will show the person's age.

Try it on your family and friends.

"What Am I?"

For this game the hostess should prepare one slip of paper for each guest. On each slip write the name of a certain profession, such as dentist, farmer, merchant, lawyer, cook. Pin one slip on the back of each player where it may be seen by everyone except the one who wears it.

Seat the guests and in turn have each

one rise and ask his right-hand neighbor, "What am I?" The neighbor remains silent, but pantomimes the motion of one engaged in that particular profession.

If the player cannot guess his profession by the demonstration, he must go to the next, until he guesses correctly. Those who fail pay forfeits.

YOUTH RALLIES THAT PAY

(Concluded from page 39)

every hearer. One dear old lady remarked, "Here is a man who talks so I can understand. God bless him!"

Munching cakes and sipping tea, the audience looked about the tables, ohed, ahed, and bought little. The bazaar was over. We faced the high cost of shipping unsold goods back to New York. Naturally there was breakage. Adding to it the cost of decorations, fire insurance, and incidentals made the affair definitely in the red. China would get

no relief from us. The way we slaved over the decorations made it a hard loss to take. So we agreed to hold the bazaar once more—on Saturday. There would be a rush at night to clean up for Sunday, and older folks, claiming to "know young people," prophesied that none would offer to help when the fun was over.

Saturday morning the phone began to ring, "Have you any more perfume? I want three bottles." "Those almond

cakes we had last night were delicious. I want a dozen if you have any left." A few people came in during the day but never in crowds. Most of what we sold went to a few individuals, who, for some reason, took all they could carry. Finally, we figured that by selling the remaining tea balls at double their value, the bazaar would break even.

"Fifteen men on a dead man's chest!" roared out the cleanup squad on Saturday night, raising as much dust as they dispersed. They had stayed in spite of gloomy prophecy from the older ones. They were gay in spite of defeat. They had stuck at the task throughout all disappointments and though they roared out in American fashion, their real cry was for far-off China. And they had raised some money for relief. Not fifteen men on a dead man's chest did they have in mind, but sixteen Chinese refugees who would be provided with food, tools, and materials for self-support, because a determined group of Baptist high school students, first inspired by Baptist conference leaders, had engineered a community gift of sixteen ten-dollar bills to China Relief.

"Silver and gold have I none,
But such as I have give I thee."

From near by seems to come a voice,
"Inasmuch as ye did it . . ."

Church School Trouble-Shooters

(Concluded from page 37)

to working effectively. Here again the Workers' Committee proved its value by not letting inefficient methods drag along. The Welcome Committee was first made up of representatives elected by each class, but because these representatives were in many cases not good mixers, or probably not regular attendants, the plan had to be abolished. Now three members are carefully selected because of their personal fitness for the job.

The Workers' Committee has appointed also a subcommittee to learn about members who are sick, another to arrange social activities, one to work out the assembly program and co-operate with teachers in selecting class literature, etc.

It is also the duty of the Workers' Committee to decide on new teachers, substitutes, discipline problems, and kindred matters.

No church school can function properly unless it has some centralized authority upon which it can depend to meet and clear up the innumerable problems that are continually arising. Since we adopted the plan in our department over a year ago we believe we can see a vast improvement in the tempo of our progress.

Adult Leader

The Leadership of Adults

A Discussion of the Teacher's Qualifications and Opportunities

By M. L. FERGESON

WHEN we come to the matter of recruiting and training a truly competent leadership for the adults of the church school, we find ourselves face to face with one of the most difficult problems within the entire field of Christian education. That capable leaders and teachers be secured is of the utmost importance; for, given a competent teaching staff, most of the other problems encountered can either be solved completely or largely overcome. It probably is no exaggeration to say that the curriculum is 90 per cent teacher.

We may well ask, therefore, what are the qualifications most to be desired in the teacher of an adult group. A few of the more important ones may be mentioned.

An Expert in Religion

In the first place, to quote one young adult, the teacher "must know his stuff." Careful investigation has shown that if the church and the church school are to capture the interest and support of the thousands of adults who now are untouched by the program of Christian education, they will need to do more than preach and teach a conventional Christian idealism. They will have to show in some concrete way how Christian idealism may be applied to the practical problems of daily living. That is to say, the teacher must be aware of what is taking place in all the dynamic areas of human life and interest. But more than that, he must know the Scriptures and the solution which the Scriptures provide for the many perplexing problems of the present day.

As a rule, the groups of adults who now are unreached will not come to church or church school to hear lectures on sociology, economics, big business, or war and peace. They can hear those matters discussed elsewhere. But they will come to church to hear these fields of interest interpreted and discussed from the Christian point of view.

Furthermore, since the primary interest of the adults who now are inactive is in learning how Christianity can help

Regardless of whether or not President Garfield ever said, "The ideal college is Mark Hopkins on one end of a log and a student on the other," the fact remains that the teacher is the dominant factor in the formal educative process.

them in the life which they must live here and now, then they may be counted upon to follow with eagerness any teacher who has a fairly comprehensive knowledge of these fields of human activity and who is able to interpret the contemporaneous currents of thought in terms of Christian principles and precepts. They will not demand that the teacher qualify as an expert in any one of these fields, for in most cases experts can be brought in whenever there is any special need for their testimony; but they will insist that the teacher qualify as an expert in the field of religion.

A Wholesome Outlook

A second qualification for such a task—inseparable, of course, from the qualification already pointed out—is a wholesome outlook upon life. The teacher must display a tolerant and sympathetic attitude toward all opinions contrary to his own. This does not mean that the teacher is to be "anybody's dog that will hunt with him," but it does mean that he must not assume the attitude that his own opinion is the last word on any subject.

Many, in the group which the teacher will be leading, will express opinions which have come to them from widely varied and, in some cases, unknown sources. They may, at the time, think that the opinions which they voice are their own; but, as a matter of fact, they may never have thought these opinions through. However radical, however shallow, however untenable these expressions of opinion may be, the teacher must not dismiss them with a superior air of finality. He must be open-minded toward new ideas and willing to concede whatever measure of truth may be in them, for only by so doing can he

be of assistance to those who hold these views.

Often the most effective way to combat radical or untenable opinions is to help the spokesman of them to analyze his grounds for holding such opinions. One discovers the weakness of one's position when undertaking to justify it. Recently the writer was asked by a certain church to do what he could toward bringing its "warring factions" together. He found that the difficulty centered in a deacon who was perfectly Christian in his theology, but who was altogether un-Christian in his insistence that everyone else should believe just as he did. Every time this man attempted to express himself, he was misunderstood and misjudged; he was never permitted to finish what he had to say. But when he was brought into a friendly and unhurried discussion group, and was given ample time to express his position fully, and also to hear others, in the same friendly spirit, express their point of view, he very graciously yielded and the whole affair was readily adjusted.

A Genuine Personal Interest

A third, and very important, qualification for the teacher of adults is a genuine personal interest in the members of his group and in the work in which he is engaged on their behalf. No pious shams can be palmed off here. In the organization and promotion of adult classes or brotherhoods, there must be no ulterior motives. Some adults will drop out of an organization when it begins to be noised abroad that the group has become the most potent political factor in the life of the community.

Of course, every normal adult is greatly interested in all that bears upon the conditions under which he lives, but he does not want his church to assume the role of detective or policeman. Indirectly, it is true, the churches *ought* to be the most powerful influence in the entire community—political, economic, industrial, and moral—because good citizenship in any of these realms is a matter of right ideals and right attitudes, all of which are matters for Christian

ADULT LEADER

teaching. It follows, therefore, that the interpreter of religion who can lay deep and strong the foundation principles of Christian conduct, and who can instill in the minds of those whom he teaches the attitudes that will lead them to *apply* these principles to the practical problems of everyday living, is the type of teacher needed. But he will not be able to do this unless he is interested in Christianity for its own sake. He will not be greatly concerned with the exact social, political, and economic views of the members of his class, but he will be tremendously concerned to see that Christianity functions in their social, political, and economic lives.

Teaching, a Fine Art

All of this means, of course, that one must be a good teacher. There are many people who know enough to be teachers, and who have a wholesome, sympathetic outlook, and who are genuinely interested in the work that they are trying to do, *but who still cannot teach*. Teaching is a fine art, and the fine arts cannot be reduced to set procedures. This does not mean what many people mean when they use the phrase, "Teachers are born, not made." Teachers are both born and made. True, no amount of educational pedagogy and experience can make capable teachers out of everybody; but it is equally true that some people make good teachers who have never had formal pedagogical training.

The fact is that the best teachers are trained, and that no good teacher is at his best who has not been trained.

Methods To Be Employed

This is not the place for a complete discussion of educational methods. We are considering only the adults of the church, and we are concerned to learn what teaching method may be employed most successfully with them. The fact that certain methods have produced desirable results with other groups is not in itself proof that they will succeed with this group. Methods, like machines, are not ends in themselves; they are means to ends.

Many different procedures come to mind: verse by verse, expository, exhortatory, lecture, the forum, the question box, dramatics, pageantry, stories, discussion, appreciation, and the project. But when we face this list in the light of an effective program of Christian education for adults, there are only three which hold much promise of being of value. They are the question-and-answer method, the lecture method, and the discussion method.

Of most educational value are those questions which are asked for the purpose of eliciting information or which lead the pupil to discover for himself what the teacher seeks to impart. Questions asked by the teacher for the purpose of guidance are a challenge to think. On the other hand, when the

pupil asks for information, the question turns the thought of teacher and group to an area of interest that otherwise might be passed by.

From twenty-five years of experience in teaching men's classes, the writer has come to think more highly of the lecture method than do most writers on methodology. Except for the purpose of concentrating attention and for creating a "dispositional readiness," beginning questions have little significance. Once this has been gained, it is generally true that the greatest good can be accomplished in the shortest period of time if the teacher drives straight ahead to the most vital things with which the lesson is concerned. This does not mean, of course, that such a procedure makes no provision for other questions or cuts off comments from members of the group. No method is a success that becomes arbitrary or monopolistic. Questions that grow out of the lectures are the questions that get at the heart of things.

The discussion method is in the limelight today and has many advantages. It enables each member of the group to adjust his thinking to the more vital points of view advanced. However, it cannot always be used. If it is to succeed, there must be careful planning and much study by both the teacher and the members of the group. But this done, problems of vital interest to the group may be followed up until something worth while has been achieved.

THE PHILATHEA CLASS OF THE OAK LANE BAPTIST CHURCH SCHOOL, PHILADELPHIA, PA., WAS ORGANIZED IN 1927. IT NOW NUMBERS FORTY MEMBERS, AND IS TAUGHT BY REV. ALONZO D. WINTERS, PASTOR OF THE CHURCH. AT THE TIME THE PHOTOGRAPH WAS MADE THE CLASS OFFICERS WERE: MRS. CLAUDIA CHILDERS, PRESIDENT; MRS. ALICE BARTH, VICE-PRESIDENT; MRS. FLORENCE GARDNER, RECORDING SECRETARY; MRS. HELEN WEILL, CORRESPONDING SECRETARY; MRS. JESSIE CAREY, TREASURER. THE NEWLY ELECTED PRESIDENT IS MRS. MARTHA C. HUTCHINSON. THIS FAST GROWING CLASS, IN ADDITION TO STUDYING THE BIBLE, HAS BEEN ACTIVE IN ALL GOOD WORKS AT HOME AND ON THE MISSION FIELD



International Sunday School Lessons

Theme for the Quarter: Studies in Genesis

Aim: To discover afresh in this Book of Beginnings evidences of the power, the care, the mercy, and the grace of God, and to increase our faith in God as Creator of the universe and as Ruler in the affairs of men—and of nations

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1940, by the International Council of Religious Education and are used by permission.

LESSON 5—AUGUST 2

Abram: A Pioneer of Faith

Genesis 11:31—12:9; Hebrews 11:8-12

Genesis 12:1-9

1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

9 And Abram journeyed, going on still toward the south.

Hebrews 11:8-12

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

KEY VERSE: *Fear not, Abram: I am thy shield, and thy exceeding great reward.—Gen. 15:1*

TO BE READ EACH DAY

July 27. M. Pioneering in Faith. Genesis 12:1-9

July 28. T. God's Covenant with Abram. Genesis 17:1-9

July 29. W. God Keeps His Covenant. Act 7:1-10

July 30. T. The Triumph of Faith. Hebrews 11:8-12

July 31. F. Obeying God's Call. Mark 2:13-17

Aug. 1. S. Justified by Faith. Romans 4:1-8

Aug. 2. S. The Victory of Faith. 1 John 5:1-5

SCRIPTURE SAYS—

By W. W. Adams

We must not overlook the record separating last Sunday's lesson from today's. Note the following facts:

1. *The sin of Noah (Gen. 9:20-21).* "Righteous" Noah, drunk from his own wine! The flood had not been sufficient to cure mankind of its sin (Gen. 6:5).

2. *Noah's prophecy concerning the status and fortunes of his three sons and their descendants (Gen. 9:25-27).* Ham's son, Canaan, was to live under a curse, expressed in the form of slavery to Shem and Japheth.

3. *The generations of the sons of Noah (Gen. 10).* These generations are given in reverse order of the ages of Noah's three sons: Japheth, vss. 2-5; Ham, vss. 6-20; Shem, vss. 21-31.

Note that Japheth's descendants spread to "the isles of the Gentiles" (Gen. 10:5). The view is held that the lands

to the west and north, known to us as Asia Minor and Europe, were populated by the descendants of Japheth. Ham's descendants spread over what we know as Canaan, Arabia, and Africa. The history of these lands would bear out the prophecy that Canaan was to serve his brothers, the descendants of Japheth and Shem.

The chronicler evidently was leading up to a climax. He reserved mention of Shem, Noah's first-born son, to the last. He then introduced him as "the father of all the children of Eber" (Gen. 10:21). Read this list of names (vss. 21-31) and compare Genesis 11:10-26, particularly vs. 14. From Shem through Eber came Abram. That was the purpose of the writer of these records: to give prominence to Abram and to bring the reader as quickly as possible to the account of his life.

From Adam came Seth (Gen. 4:25; 5:1-4). From Seth eventually came

Noah (Gen. 5:30). With Noah and his family God chose to make a new beginning (Gen. 6:1—9:16). Through Noah's three sons, Shem, Ham, and Japheth, the earth was repopled. But God chose to carry forward his purpose through Shem. The first clause of Genesis 9:26, correctly translated, reads: "Blessed of Jehovah my God be Shem." From Shem came the Semitic race, known to us as *Shemites* or *Semites*. These peoples inhabited Asia, to the east of Canaan, especially the country of the Tigris-Euphrates Valley. Abram was Semitic. Jesus, the Saviour of the world, was Semitic.

But this does not mean that, beginning with Genesis, chapter 12 (the story of Abram), God ceased to have significance for the other peoples of the earth. Far from it. The Hamitic and Japhetic races remained cousins, even if many steps removed, of the Semites. While these other peoples for the most part forgot God

(see Rom. 1: 19-32), so that God in turn "gave them up," yet they ever remained his people by natural creation. God, who "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17: 26); will never rest until all nations are living within his will, fulfilling his purpose. Paul, writing to the Romans, asked, "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also" (Rom. 3: 29).

4. *The confusion of tongues, the scattering of the peoples (Gen. 11: 1-9).* It was God's purpose to have the whole earth populated, not to have all peoples concentrated in one area. God frustrated the attempt of the people to build a mighty city, and men, against their wishes, were scattered (see Gen. 11: 4). But the day will come when God, through his Son, the Messiah, will begin reuniting the scattered peoples, in the making of a new humanity ("one new man"). See Ephesians 2: 13-18.

5. *The generation of Terah (Gen. 11: 27-29).* This genealogy introduces us to Abram.

Thus we have the setting, not only for the two lessons devoted to Abram, but for the entire Bible; for the rest of our biblical story is but the unfolding of God's purposes as set forth in Genesis, up to and including the call of Abram. Long stretches of time are covered in Genesis, chapters 1 to 11. With Abram we come to history that can be dated. Abram lived about 2000 B.C.

Abram (who at Genesis 17: 5 becomes Abraham) is pre-eminently a man of faith. In both the Old Testament and the New, faith is basic in all of God's dealings with his peoples. In this matter, Abraham was indeed a pioneer.

I. The Call to Faith (Gen. 12: 1-3)

God called Abram to exercise faith in a twofold way. "Get thee out of thy country . . . unto a land that I will shew thee." Let us look at these two lands.

Abram's early home was in "Ur of the Chaldees" (Gen. 11: 31). Ur was located in southern Babylonia, between the two rivers, the Euphrates and the Tigris, and near their point of union. It was an exceedingly old city, having attained to its greatest glory by 3500 B.C., more than fifteen hundred years before Abram's day. Tombs have been uncovered there that date back to 4000 B.C. Ur also was a glorious city, as men counted glory. In it was the seat of government, the king's palace. The city was strongly fortified. It carried on a rich trade with peoples far and near. The people gave their attention to writing, to literature, to the arts.

But Ur was a wicked city. Even the chosen Semites had reverted to the same general conditions that had prevailed before the flood. Ur boasted of her great temple, seventy feet tall, in which was worshiped the moon-god *Nannar* or *Sin (Shin)*. The people were polytheists, idolatrous. And along with idolatry went immorality, selfishness, cruelty, and oppression.

But with all of this, Ur was a great city: prosperous, rich, strong. So that God called for great faith when he said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house." It was not easy to answer that call in the affirmative. It was as difficult as for a modern missionary to leave the homeland to go into the heart of Africa. Indeed, more difficult, for Abram surely lacked much that characterizes the call of a Christian missionary—much that gives clarity and conviction to the one called.

Moreover, our missionaries know much about the country to which they are to go; all that Abram had was God's word, "unto a land that I will shew thee." He did not know where the land was, what its resources were, nor the difficulties to be encountered in reaching and possessing it.

God called Abram to more than a country. He called him primarily to personal greatness, consisting of the blessings God would give to Abram, and through him to the human race. God called Abram to join with him in redemptive activity. Once before, God had made a new beginning with the human race, by destroying all but Noah and his family. God would now make a new beginning, not by destroying all men, but by blessing one man.

The words of Genesis 12: 2-3 lay the foundation of all of God's subsequent dealings with the chosen race. They are linked directly with Matthew 28: 16-20, and with all that underlies our Christian enterprise today. To see how "all the families of the earth" are to be blessed in Abram, one should read Romans 4 and Galatians 3.

II. The Response of Faith (Gen. 12: 4-6; Heb. 11: 8-9)

We need not try to say the final word on two questions involved in Abram's call. One question concerns the manner in which God spoke to Abram. Was it in an audible voice? Or did the call come to Abram through an inward restlessness, a deep dissatisfaction with the idolatry, immorality, and cruelty of Babylonia, that made him hunger for a land and a people where God's will could be done? Not a word is said as to the method of the call. It was sufficient for the writer's purpose to make clear that God's call came to

Abram and that Abram obeyed the call.

Nor need we endeavor to determine the exact sequence of events. Did God call Abram before he went into Haran or later? (See Genesis 11: 31.) From Genesis 11: 27—12: 1, the conclusion could be drawn that the call came to Abram in Haran, not in Ur. But one needs to read also Genesis 15: 7 and Acts 7: 2-3. According to this view, God spoke to Abram before he left Ur for Haran.

Our writer's chief aim is to show for what purpose God called Abram and to make it known that Abram obeyed the call. "So Abram departed, as the Lord had spoken unto him." We do not know how long the company tarried in Haran. Abram was seventy-five years of age when he came into Canaan. With Abram were his wife Sarai, his nephew Lot, and "the souls they had gotten in Haran." Thus they came into Canaan, stopping first at Sichem, known to us as Shechem. There would be trouble in later years, for "the Canaanite was then in the land." But Abram's faith carried him forward. (Read again Heb. 11: 9.)

III. The Reward of Faith (Gen 12: 7-9; Heb. 11: 10-12)

God richly rewarded Abram's faith. We may note some of the blessings that came to him.

1. The Lord appeared to Abram and promised to give the land to his seed. Abram responded by building an altar to the Lord, first at Shechem, and later near Bethel. He knew that God was with him. He prayed to God and then journeyed on to the south (Gen. 12: 7-9).

2. Abram was looking for God's city (Heb. 11: 10). Did he ever find that city? Read Hebrews 11: 13-16.

3. The faith of Sarai and Abram brought to them, contrary to nature, an "innumerable seed" (Heb. 11: 11-12). Out of that seed came the prophets, the Messiah, the apostles, and the Christian church.

LESSON APPLIED

By Howard K. Williams

The Story of Abraham

The ancient city known as Ur of the Chaldees was situated in southern Mesopotamia, in the fertile Tigris-Euphrates Valley, a little north of the Persian Gulf. Excavations in recent years reveal that the inhabitants of the city were worshipers of the moon-god, to whom they had erected an elaborate temple. Settled around the city were nomadic shepherds, living in tents and following the flocks. They, too, were nature-worshipers, but probably of a higher type than the moon- and star-worshipers of the city.

From Genesis 11:31 we learn that Terah took his son Abraham (first called Abram), his nephew Lot, and his daughter-in-law Sarai (Abram's wife), and went forth with them from Ur to Haran and dwelt there. Terah, who was very old, died in Haran, and Abraham, then seventy-five years old, set out across the desert and came to Canaan. Passing through the land he came to Shechem, between Mount Ebal and Mount Gerizim, and there erected an altar to the Lord. On his arrival, however, he found that there was a famine, and so he journeyed on into Egypt, where he stayed while the famine lasted. Then he returned to Canaan and settled in the region of Bethel. There the herdsmen of Lot and his own herdsmen began quarreling, and Abraham offered Lot his choice of land. Lot chose the valley of the Jordan, because it promised rich pasture land, and pitched his tent toward Sodom.

The Call of God

How did God call Abraham? As to the exact method, we do not know, but as to the reality of the call we have positive assurance. Abraham was sure that God had called him. In that belief he entered Canaan, erected altars, became the pioneer of a great race and a great religion. Today we may hear God calling us through his written Word, but Abraham did not have this advantage. Perhaps he was disgusted with the heathen practices in and around Ur. Perhaps his contemplation of the heavens led him to live a pure life and to think high thoughts. Perhaps God's "still small voice" spoke to him in the quietness of his shepherd watches. Whatever the explanation, Abraham heard God calling him to higher things.

Sometimes God speaks to us in his Word; sometimes in another's need; sometimes in the stillness of the night. Note the call of Isaiah, of Elijah, of Elisha, of Paul, of Doctor Barnardo, of Albert Schweitzer, of William Carey, of Adoniram Judson. Have you ever heard God calling you to do something? Have you responded?

The Content of the Call

1. *Migration.* "Get thee out." The story of the development of mankind is the story of migration from the lower to the higher. Here were Terah and Abraham living with their families among a people whose religion had degenerated to a low sensual level. To them it must have looked as though the entire world were slipping back to the low moral levels that had existed in the days before the flood. The danger was that the families of Terah and Abraham might become like their surroundings.

So God said to Abraham: "Get thee out of thy country, and from thy kin-

dred, and from thy father's house, unto a land that I will shew thee."

"Get thee out," God said to Moses and the children of Israel in Egypt. "Get thee out," said he to the Pilgrim Fathers and to the persecuted Baptists in the early days. "Get thee out," he is saying to people in many lands today.

2. *Service.* God speaks to individuals, challenging them to get out into fields of service. A man is not called of God to go out merely to save himself. "I will bless thee, . . . and thou shalt be a blessing." A man is not called to God to be good for nothing; he is called to be good for something, to be a blessing. This is true also of the church and of the nation. At times we may feel that we should like to give up all responsibility and just rest. Yet if we tried to do this we should find the very zest for life gone. God calls us to do something for somebody else.

3. *Character.* God calls us, not only to get out for service, but to get out of low levels of character to high levels. When Jesus saves us, he saves us from something to something infinitely better. He enters our lives to lift them to higher levels.

4. *Loneliness.* Sometimes the call of God brings loneliness. It was not an easy thing for Abraham to leave his friends and scenes made dear to him. It is not an easy thing to stand on the deck of an ocean liner and wave goodbye to loved ones on the dock, even though you are going only for a few months. What must be the feeling of our missionaries who say goodbye, not expecting to see their loved ones on this earth again?

It is not easy to stand alone against one's friends or members of one's family on matters such as Sabbath keeping and the use of liquor. Ibsen says, "I perceive the strongest man is the man who can stand alone for the right." Often being good, and doing good, is a lonely business.

5. *Hardship.* The journey to Canaan was not easy. From Haran the way was desert, and desert travel is hard. God never offers an easy way to those whom he calls. It is not an easy thing to be a minister, a missionary, a church official, a Christian, not if you are really conscientious about your calling. Jesus called on young men to take up their cross and follow him. And cross-bearing is not easy.

The Response to the Call

"So Abram departed." "By faith Abraham, when he was called, . . . went out, not knowing whither he went" (Heb. 11:8). In other words, Abraham responded to God's call because he had faith in God. We talk a great deal about faith, as we do about prayer, but

how many of us really know what either faith or prayer is? No one can know what either is unless he practices it, any more than a person can know what an orange or an apple is until he tastes it. Do you want to know what prayer is? Then pray! Do you want to know what faith is? Then have faith!

If you ask how faith works, then remember that faith *obeys*. Abraham believed God, and so he obeyed him. Faith has three elements, just as water has two elements. You cannot have water unless hydrogen and oxygen are there in proportionate parts. You cannot have faith unless you have belief, emotion, obedience. Abraham believed God; his heart was stirred to obey God; he actually obeyed God. Faith requires the assent of the mind, the heart, and the will. "Shew me thy faith without thy works, and I will shew thee my faith by my works" (Jas. 2:18).

The devils believe, but they do not have faith. The emotionalists talk platitudes, but platitudes do not make faith. I may stand by a train and say, "I believe this train has power to transport me to my desired destination," but I do not exercise my faith until I *board the train*. I must believe, I must want to act, I must act, in order to show my faith. Abraham did all of these. "By faith . . . he went out, . . ."

The Result of Obedience

1. "*I will bless thee.*" Obedience to God's call does something to a person. When Moses came down from the mountain, his very face shone with heavenly light. Even as he contemplated the agonies of the cross, Jesus was transfigured before his disciples. The little girl was right when she defined a saint as one who lets the light shine through. Real beauty is more than skin deep, not to be attained by cosmetics. Real beauty is goodness shining through. Abraham is universally respected as a beautiful character and as the friend of God. Has God told you to do something for him? Do it! It will do something to you.

2. "*Thou shalt be a blessing.*" The power to be a blessing comes from God; the willingness lies with us. God wants us to be a blessing; we must decide if we want to be. Note that from the very first Abraham took others along with him. It is always so. We never travel alone. Whichever way we choose to go we influence others. Is that influence for good or for evil?

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people appreciate and appropriate the adventurous and courageous elements in faith.

International Sunday School Lessons

The Plan

1. "As We Begin" (see *Young People's Class*).
2. "As We Ponder the Issues" (see *Young People's Class*).
3. Adventurous Faith Is Contemporary:
 - a) By Faith My Father
 - b) By Faith Miss Carrie
4. For Further Discussion.

The Procedure

If I were teaching this lesson to young people, I would begin with a discussion of the Scripture text and its application, using the material in *Young People's Class*. After the introduction, "As We Begin," I would discuss each subtopic, following an outline placed upon the blackboard, like this:

FAITH IS	{	Obedient
		Daring
		Dependent
		Progressive

Adventurous Faith Is Contemporary

The writer of the epistle to the Hebrews has given us in his eleventh chapter a Hall of Fame in which are enshrined the great heroes of faith of antiquity. With ponderous regularity we read "By faith Abel," "By faith Enoch," "By faith Noah," "By faith Abraham," "By faith Isaac," "By faith Jacob," "By faith Moses," and so on down through the list. But the list necessarily stops prior to the writing of Hebrews. What if it could be continued down to the present day? What great names of persons who have lived during the past nineteen centuries could be added to the list? Have the class name such persons of outstanding faith.

Abraham lived approximately nineteen hundred years *before* Christ. Are there people living today, nineteen hundred years *after* Christ, who exhibit a courageous faith like that of Abraham? Have you personally known any such individuals? As I review the persons I have known, there are two who stand out in my mind as having possessed this quality. I shall describe them, not with the expectation that you will use them in your teaching, but rather with the hope that the experience will stimulate you to search your own experiences for contemporary illustrations, and to have your class do likewise.

"By Faith My Father"

There is a tradition of courageous faith within my own family to which I have all too poorly lived up. While my father was a pastor in Dayton, Ohio, he heard a call from God, which said, "I need a man who will go for me to the island of Puerto Rico, in the West Indies, and you are the man."

It was not easy for my father to answer the call. He was forty-four years of age, and had a family of four children. He would have to acquire a foreign language, leave behind him many comforts, break ties of friendship, and bring up his children in a primitive civilization. These things he was willing to do, in order to be true to the heavenly vision.

When my father stopped at the office of The American Baptist Home Mission Society, as he prepared to leave New York City for Puerto Rico, he asked Dr. Henry Morehouse, then executive secretary, "But what, exactly, am I to do in Puerto Rico?" Dr. Morehouse replied, "Go down to Puerto Rico, find what there is to do, then find out how to do it, and do it." With such "specific" directions, my father started for Puerto Rico.

"By Faith Miss Carrie"

Carrie Phelps would have grown up to be like most other persons except for the great tragedy that happened to her when she was a small girl. By mistake, a physician used the wrong medicine in treating her eyes and caused her to become completely blind for life. With dauntless courage she continued her education in the state institution for the blind.

Several years later Miss Carrie had become the paid secretary of the Dayton (Ohio) Association for the Blind. She spent each day in her downtown office where she carried on her work, typing her own correspondence, and caring for administrative functions. Among other accomplishments, she taught a Sunday school class, directed the church choir, sang, played the piano, served as president of a literary club, and took a prominent part in other church and civic activities. Hers was a soul of great spiritual depth, and a great influence for good.

For Further Discussion

1. What would the world have lost if Abraham had not been a man of faith?
2. Is faith "unscientific"? Do scientists ever use the process of faith?
3. Can our faith remain static, or must it change as our experience develops?
4. How does faith help us to face the future with hope?
5. What purpose did God have for Abraham? Does God have a purpose for every life?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Marching with the Heroes.

PRELUDE. "Polonaise Militaire," Chopin, or "We March, We March to Victory."

INVITATION TO WORSHIP. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—*Mal. 3: 16*.

INVOCATION. As we think upon thy name, O Lord, we ask thee to give us the assurance of thine immediate presence, a sense of awe before thy holiness, and a gladsome experience of thy heart-warming love. Amen.

HYMN. "Holy, Holy, Holy."

SCRIPTURE. Hebrews 11:17-40. (Alternate verses to be read by two individuals, or by two groups. The school in unison reads Hebrews 12:1.)

CHORAL RESPONSE. One stanza of "Lord, We Are Able."

PRAYER. O Lord, our Lord, how excellent is thy name in all the earth! Thy majesty fills the heavens, and the earth is full of thy glory! What is man, that thou art mindful of him? And why in thy love hast thou named us thy children, sinful though we be? We rejoice, O Lord, that thou hast claimed us for thine own. May we strive onward and upward in the way of the cross; and for our striving, may we find our strength in thee. And to thee be the honor and the glory, both now and evermore. Amen.

RESPONSE HYMN. "A Charge to Keep I Have" or "Increase My Courage, Lord."

A MOMENT OF SILENT DEVOTION. (The pianist may continue to play, softly, the melody of the response hymn, and the leader may close with these words:)

"For who is God save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect." Amen. (Psalm 18:31-32.)

CONSIDERATION OF THE THEME.

Homer calls all the *free men* of his age *heroes*. Whereas we often make the mistake of thinking of men of military valor as the only heroes, Homer knew the true meaning of the word, for he was of the people who coined it. He makes it mean all free men. Do we desire to be heroes? Then we must be free. Christ said: "I am the way, the truth, and the life. . . . Ye shall know the truth, and the truth shall make you free." There lies the way to freedom and heroism.

The eleventh chapter of Hebrews is a roll call of heroes, of men and women great in the sight of the Lord. Suppose the list were brought down to today. What names would be added?

CLOSING HYMN. "Marching with the Heroes" or "Fling Out the Banner."

BENEDICTION. And now may the grace, joy, and peace of God be upon you. Amen.

POSTLUDE. (Chorus of last hymn.)

Abraham's Intercessory Prayer

Genesis, Chapter 18

Genesis 18: 23-33

23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

26 And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt

thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30 And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

33 And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

KEY VERSE: *The effectual fervent prayer of a righteous man availeth much.*—Jas. 5: 16

TO BE READ EACH DAY

Aug. 3. M. Abraham's Prayer for Sodom. Genesis 18: 23-33

Aug. 4. T. Daniel's Intercessory Prayer. Daniel 9: 15-19

Aug. 5. W. The Value of Intercessory Prayer. James 5: 13-18

Aug. 6. T. Intercession for Wisdom in the Church. Ephesians 1: 15-23

Aug. 7. F. Intercession for Love in the Church. Philippians 1: 3-11

Aug. 8. S. Christ's Intercession for His Disciples. John 17: 9-15

Aug. 9. S. Christ's Intercession for Us. Romans 8: 31-39

SCRIPTURE SAYS—

By W. W. Adams

We have seen that Abram was a man of great faith. He was also great in prayer. These two, faith and prayer, go together. For a full understanding of Abram's prayer we need a knowledge of several important events related in the Scripture material falling between last Sunday's lesson and this one.

1. *Abram's Sojourn in Egypt* (Gen. 12: 10-20). The occasion of this sojourn was a great famine in Canaan. Abram's faith was not in evidence then, for he deceived Pharaoh regarding Sarai, his wife. He would save himself and his wife through his own cleverness!

2. *The Return to Canaan and Separation from Lot* (Gen. 13: 1-13). Read this beautiful story. Note that Lot had gone with Abram to Egypt; they returned to Canaan "very rich" (Gen. 13: 1-2). Abram journeyed to Bethel, to one of the earlier altars erected to Jehovah. The difference between Abram's great soul and Lot's small soul is seen clearly in Genesis 13: 8-12. Indeed, we discover here the real background to Abram's intercessory prayer. Lot chose the riches of the Jordan Valley, but the wickedness of the cities of the plain would be his ruin (Gen. 13: 13).

3. *God's Renewed Promise to Abram* (Gen. 13: 14-18). The hill country was poor in comparison with the fertile Jordan Valley, but God's care for unselfish

Abram will long outlast the riches of the cities of the plain.

4. *Abram's Great Love for Lot* (Gen. 14). Might Abram have found grounds for excusing himself from further responsibility for Lot? How does this story reveal his love for Lot?

5. *God Renewed His Covenant with Abram* (Gen. 15). This is one of the great chapters of our Bible. Note the high points. Abram was to have a son (vs. 4); the reward of Abram's faith (vs. 6); Israel's later sojourn in Egypt is foretold (vss. 13-14); God's covenant with Abram (vss. 18-21).

6. *The Story of Hagar and Ishmael* (Gen. 16).

7. *The Covenant of Circumcision* (Gen. 17). Abram, the exalted father, becomes Abraham, the father of a multitude. Sarai (meaning "Jehovah is prince") becomes Sarah, "princess." Isaac's birth is foretold; circumcision is begun.

8. *Three Angels Visit Abraham* (Gen. 18: 1-22). This story reminds one of Hebrews 13: 2, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares"; also of James 2: 23, Abraham "was called the Friend of God." But God also was Abraham's friend, and would rely heavily upon him in carrying forward his purposes with men. Note God's reasoning with himself regarding Abraham (Gen. 18: 17-19).

The angels are on their way to investi-

gate the reported wickedness of Sodom and Gomorrah (vss. 20-22). Lot lived among those people! Abraham loved Lot. Nor would he glory in the destruction of wicked men. He was not a vengeful spirit.

Accordingly, Abraham was loath to see the angels depart for the cities of the plain. He "stood yet before the Lord." How easily might Abraham have reasoned: "The cities are wicked; let them have their just dues. Lot also was selfish; he left the hill country to me. Let him reap what he has sown!" But that was not Abraham's way. We are now in the presence of a larger soul.

I. Intimate Prayer (Gen. 18:23)

Abraham already had been intimate with Jehovah in the person of his representatives, the three angels. He had acted as host, entertaining them with food and rest, in his tent. He had talked with them. They had revealed to him the specific plans regarding the birth of Isaac. He had escorted them some distance from the tent, on their journey toward the cities of the plain. They had made known the impending doom of Sodom and Gomorrah.

But now Abraham's great soul was filled with passionate concern for the people of the doomed cities. His intimacy with Jehovah grew into godly boldness. "And Abraham drew near, and said."

We cannot determine at what point

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Abraham discovered that he had been entertaining Jehovah's representatives. But he made the discovery, and used it to the full. He had been standing at a distance; he now drew near. His spirit indicated that what he was about to say was of momentous concern to him. The warmth of his great soul, his evident anxiety, arrested the attention of the angels. They stopped and listened. Intimacy with God, if of the right sort, begets intimacy. Godly boldness has great reward.

How do we approach God in prayer? Listlessly, carelessly, standing, as it were, afar off? Or do we come face to face with God?

II. Unselfish Prayer (Gen. 18:23-25)

The entire prayer shows the unselfishness of Abraham. There is not a word in the prayer regarding himself: it is all about others. He is concerned about the people, righteous and wicked, dwelling in Sodom and Gomorrah.

Since Abraham's personal welfare and fortunes were not linked up with the fate of the cities, since their wickedness was exceeding great, and since Lot had years earlier proved that he was more concerned for his own material welfare than for righteous living or the fortunes of his uncle, Abraham could easily have consigned the cities to their deserved destruction. He might even have reasoned that he had just grounds for glorying in their doom. Their destruction would prove that he had been right and Lot had been wrong when they had separated their substance and their fortunes. He could rejoice in this proof that God was on his side.

But none of these ideas held a place in Abraham's thoughts. His thoughts concerned others. He loved other people. He had already sensed that men need something more than justice.

III. Reasonable Prayer (Gen. 18:23-25)

Abraham was moved by something more basic than an emotional stir, more profound than a personal concern for a kinsman, or the fortunes of a small group of "righteous" men. Abraham stood face to face with the very heart and character of God. He based his intercession on the moral order that has its origin in God's very nature.

"Wilt thou also destroy the righteous with the wicked?" That is to say, there might be ground for destroying the wicked, but what of the righteous? On the basis of which group, the wicked or the righteous, large or small, would God decide the fate of the cities?

Any sensitive soul will readily discern the seriousness of Abraham and the weight of his reasoning. Abraham saw that he had made the right beginning. He thereupon answered his own ques-

tion. "That be far from thee to do after this manner, to slay the righteous with the wicked." Then, to press his point home, he asked boldly, "Shall not the Judge of all the earth do right?"

Abraham was not dictating to God. He left to God the right to decide ultimately what should be done. But still he felt that there was room in the heart and counsels of God for him to make known his requests. The rest of the prayer proves that Abraham in no sense felt that he could determine for God what was right and what was wrong.

IV. Reverent Prayer (Gen. 18:27)

God had agreed to spare Sodom if fifty righteous persons could be found therein. This both encouraged and humbled Abraham, and the impulse suddenly seized him to try again. But did he dare to do so? Who was he, after all, to make such a request? "Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes." He realized that he had no merit. He was humble, reverent. That was an important element in this intercessory prayer.

V. Solicitous Prayer (Gen. 18:30)

A second time God granted Abraham's request. Abraham then became exceedingly solicitous for the welfare of the dwellers in the doomed cities. Perhaps it is more accurate to say that he now more fully *revealed* his great anxiety for the people. Try to feel the deep concern of Abraham, as he uttered these words, "Oh let not the Lord be angry, and I will speak." He felt that God might become angry with him for persisting in his intercession, but he dared to push on one step further.

VI. Persistent Prayer (Gen. 18:31-32)

The entire prayer is an illustration of persistent praying. God had answered the requests to spare the city for the sake of fifty righteous, then of forty-five, then of forty, then of thirty, and finally of twenty. Would Abraham dare to persist longer? "Oh let not the Lord be angry, and I will speak yet but this once." This was to be his last request. This time Abraham made his prayer on the basis of ten righteous persons. The petition was granted. Compare this with Jesus' teaching on the value of persistent prayer, given in the parable of the Importunate Widow (Luke 18:1-8).

VII. Effective Prayer (Gen. 18:33)

The effectiveness of prayer has been in evidence throughout. God did not deny to Abraham a single request that he made. Six times God said, "I will." James puts the case simply: "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). Note

the two pivotal points: "a righteous man" and "fervent prayer."

LESSON APPLIED

By Howard K. Williams

The Pathfinder

Abraham was a great soul who initiated a great movement. He was a spiritual pioneer, a pathfinder. In studying the life of Abraham, however, we must not try always to make his thoughts and actions measure up to our modern Christian standards. Yet even so he would stand head and shoulders above most of mankind. He was truly human, with human frailties. He deceived Pharaoh about his wife. It seems that he tried to drive a clever bargain with God. But who today can cast a stone at him for that? Alas, many of us dissemble and lie and cheat, despite all our enlightenment and our higher moral standards. Let us take a good honest look at ourselves!

The Genial Host

There is something fascinating about the stories of the desert and the near-desert lands. Last summer, when the temperature was almost unbearably hot, some friends and I stopped for midday refreshment in a little restaurant along the highway. To the woman who served us I remarked, "It is pretty hot. Don't you mind the heat?" "Oh, no!" she quickly answered. "You never hear of anyone around here dying of the heat." People who live in desert lands never complain.

Can you see the picture presented in this chapter? The time was "the heat of the day," when desert people stay inside their tents in order to avoid the scorching sun. So Abraham sat in the door of his tent, trying to keep as cool as possible. He raised his eyes and looked out over the hot plain, and there trudging through the burning sands he saw three men. Who were they? Whence came they? It made no difference in so far as hospitality was concerned. According to oriental hospitality, Abraham must entertain them royally.

When I was a boy my parents frequently entertained ministers in our home. To this day I have vivid memories of these happy occasions, and often have I wondered what influence the visiting ministers had on my own response to God's call to service. I know that always it was a great day for me when they came, even though frequently I had to wait for the second table. If you have an opportunity to have ministers and missionaries in your home, then have them for your children's sake. To do so will help to revive the fast-dying art of hospitality in our

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American homes, and it will do your entire family good.

The Wicked Cities

During the course of their stay the men told Abraham that Sarah would have a son, which because of Sarah's advanced age seemed ridiculous. But, "Is anything too hard for the Lord?" Why should it be?

Now the picture becomes beautiful if we deal with it understandingly. As the day wore on, the men prepared to take their leave, and hospitality bade Abraham see them on their way. So off they went in the direction of Sodom. Then the Lord began to soliloquize about a great catastrophe that was soon to take place. He is pictured as reasoning with himself, or with the men, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Why should God tell Abraham? And did he not know about Sodom and Gomorrah without taking a special trip to see?

The thought behind this description is profound, although the words themselves may be difficult of interpretation. Abraham was a friend of God, and so God confided in him (Jas. 2:23). "I have called you friends; for all things I have heard of my Father I have made known unto you" (John 15:15). Can it be that we do not know more about God because we are not good enough friends of God to enlist his confidence? Of course, God knew what was going on in Sodom and Gomorrah, but the expression, "I will go down now, and see," should impress upon us the fact that God never acts without sufficient cause. If man is destroyed, it is man's own fault. God does not permit men or nations to be destroyed unless they insist on destruction by their own disobedience.

A doctor said to a man who had very impure blood, "I can help you, but you must co-operate!" He told him what he should do and what he should not do, and then added, "If you are going to pour poison into your blood stream, I can't promise you a cure." So God is saying to us.

The Prayer of Intercession

The men went on toward Sodom, but "Abraham stood yet before the Lord." He drew near to God and cried for mercy upon the inhabitants of Sodom. Were there not at least some righteous people there, say, fifty? Would God save Sodom for the sake of fifty? Surely he would. But were there fifty? Would God stay his hand for the sake of forty-five? of forty? of thirty? of twenty? of ten?

So Abraham pleaded with God in be-

half of the inhabitants of Sodom. He could not bear to see the city destroyed so long as there was a possibility of saving it. "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" (Matt. 18:21). So asked the incredulous Peter. To which Jesus answered, "I say not unto thee, until seven times: but, until seventy times seven" (Matt. 18:22). Would God save Sodom for the sake of fifty? Yes, he would do it even for the sake of ten.

Here God is not being narrowed down. Abraham is being broadened in his view of God's mercy. Thus the prayer of intercession takes on a new aspect. We see Abraham entering the sacred precincts of the heart of God.

The Qualities of Intercession

1. *Unselfishness.* "And the Lord turned the captivity of Job, when he prayed for his friends" (Job 42:10). Unselfishness always reacts that way. Most of our so-called prayers are selfish in the extreme—"I want this, and I want that." Once I had a friend from whom I never received a letter unless he wanted something, so that whenever I saw his writing on the envelope, unconsciously I asked the question, "Well, what does he want now?" I wonder if we impress God that way. Read Jesus' prayer in the seventeenth chapter of John, or hear him say to Peter, "I have prayed for thee, that thy faith fail not" (Luke 22:32). What a change would come if only we learned to pray for others instead of denouncing them! Abraham had good reason to be disgusted with the Sodomites. Lot was in Sodom, and Lot had treated Abraham unfairly. The Sodomites no doubt had made Lot worse in character than he had been before. Indeed, Sodom was a bad influence on the whole country. So, had Abraham followed human impulse alone he would have denounced the whole population. But instead, he followed the divine impulse and interceded for them.

Has someone mistreated you? What are you doing about it? Are you embittered and resentful, or kind and forgiving? Are you praying for the one who mistreated you?

2. *Definiteness.* Abraham's intercession was very definite. Sometimes I fear that in praying for everybody in the whole world, we fail to visualize the actual men and women who need our help. It requires less real interest to pray for the pagans of all lands, than for the pagan in one's own family, or next door, or in one's own community. "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). One wonders *how effectual* or *how fervent* prayer is unless it is in behalf of a specific person or a specific cause.

Abraham knew that Lot was in Sodom; he therefore could pray fervently. More than that, he knew Sodom, had an interest in its welfare, and so he could pray fervently. Have you a list of those whom you know and whose moral and spiritual life you know, for whom you pray definitely?

3. *Persistence.* Abraham kept on praying. Jesus, in his parable of the judge and the widow, emphasizes the fact that a person should keep on praying: "that men ought always to pray, and not to faint" (Luke 18:1). "How long have you prayed for your son's conversion?" a mother was asked. "For more than twenty years," she replied. Do you care enough for others to *keep* on praying for them?

4. *Humility.* In verses 27, 30-32, see how Abraham approached God. He did not demand anything from God; rather he sought God's patience and asked his favor. Only in humility, as suppliants, should we approach God.

Intercessory Prayer Today

The best reason for engaging in intercessory prayer is that Jesus prayed for others. Moreover, Paul says the Spirit makes intercession for us (Rom. 8:26). Certainly the greatest Christians have prayed for others, even more than for themselves. These considerations are sufficient argument for the practice of intercessory prayer today.

Since the Bible teaches that intercessory prayer is efficacious, we should practice such praying whatever our intellectual difficulties regarding it, even as we employ in our daily rounds of life many things that are mysteries to us; for example, riding in an automobile, though we do not understand the principle of locomotion by means of gasoline explosion; eating, though we cannot explain assimilation of food by body cells and tissues; radio, though we do not really understand the processes of the transmission and reception of sound waves through space. As Tennyson puts it:

"For what are men better than sheep
or goats

That nourish a blind life within the
brain,

If, knowing God, they lift not hands of
prayer

Both for themselves and those who call
them friend?"

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people develop a richer and more meaningful prayer life that is concerned with the needs of others as well as with one's own needs.

The Plan

1. "As We Begin" (see *Young People's Class*).
2. "As We Ponder the Issues" (see *Young People's Class*).
3. Varieties of Prayer Experience.
4. For Further Discussion.

The Procedure

Begin the class session with the reading of the printed Scripture passage, Genesis 18: 23-33. Appoint one person to read the words of Abraham, another to read the words of the Lord, and have the class read in unison the connecting narrative.

Begin the discussion with the introduction in *Young People's Class*, "As We Begin." Have four pupils present the material from *Young People's Class* printed under the headings "Meeting God in the Desert," "Talking with God about a City," "Standing between Others and Moral Ruin," and "Including Others in Our Prayers."

Continue by using the discussion method. The subject of today's lesson is "Unselfish Praying." This suggests that prayer may sometimes be selfish. With how many people is prayer synonymous with asking God for something? Is it not true that our prayer life is many times stereotyped and sterile because it is limited to only one kind of prayer—petition? Let us consider the question, "What other kinds of prayer are there?"

Varieties of Prayer Experience

List on the blackboard different kinds of prayer experience as they are named by the class. Examine each type of prayer, asking whether our prayer life would be richer and more vital if we were to make large use of this kind.

Prayer as Petition. Prayer that asks for something is one of the simplest forms of prayer. It is especially the prayer of childhood. Is praying for oneself necessarily selfish? It is, if one prays exclusively for oneself, or if the object of the prayer is a selfish one. But it need not be selfish. It can be the humble expression of need in the presence of Him who can supply every need. It can be a prayer for strength in order to serve the more. It is likely that as we mature in Christian living, we shall pray less frequently "give me," and more frequently "make me."

Prayer as Intercession. Today's lesson gives us one of the earliest expressions of intercessory prayer. This is prayer in one of its most unselfish forms. The apostle Paul is also noted for intercessory praying: "Without ceasing I make mention of you always in my prayers" (Rom. 1: 9); "[I] cease not to give thanks for you, making mention of you

in my prayers" (Eph. 1: 16). Intercession in prayer can be made for a cause as well as for persons. It was intercessory prayer when Jesus prayed, "Thy kingdom come, Thy will be done in earth."

Prayer as Adoration. This is the kind of prayer experience in which we are "lost in wonder, love and praise," in the presence of the infinite God. Under what conditions are we most likely to express the attitude of adoration? Name as many hymns of adoration and praise as you can. How many of them refer to the world of nature or to God as the creator of mankind?

Prayer as Meditation. Many young people who have attended summer camps and assemblies have learned the value of quiet contemplation in the presence of God. Frequently they have continued this practice after returning home, setting aside a part of every day for the relaxation and the strength that comes from feeling in tune with God.

There is not sufficient space here to consider other kinds of prayer, but quite likely the class will name also prayer as *thanksgiving, confession, aspiration, giving, consecration, fellowship with God in service*. After having discussed the values of each type, and whether it is characteristically unselfish, urge the members of the class to enlarge and enrich their prayer life by giving more time to praying and by developing the use of a larger variety of prayer experience. Close with a prayer of consecration.

For Further Discussion

1. When is prayer selfish?
2. Is there anything a person can ask for in prayer which concerns nobody but himself?
3. When is a prayer for personal needs an unselfish prayer?
4. What does unselfish prayer accomplish?
5. How is a person helped if he knows others are praying for him?
6. Name and explain different kinds of prayer experience.

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Buffer of Prayer.

PRELUDE. "In a Monastery Garden," Ketelby, or "Lord, for Tomorrow and Its Needs."

CHORAL INVOCATION.

"Hear us, our Father! we know thou wilt hear us;

Nor need our voices ascend far away;
Thou art around us, beside us, within us;

Thou wilt attend when we earnestly pray."

—Hymn 336 in *Christian Worship*

GUIDING VERSE. (After being read by the leader, the verse may be repeated by the school:)

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."
—1 Tim. 2: 1.

HYMN. "Where Cross the Crowded Ways of Life" or "I Have a Saviour."

PRAYERS. (The leader may conduct a period of silent devotion, suggesting from moment to moment petitions such as the following:)

For the safety of all little ones in war-torn countries.

For the coming of peace and brotherhood among men and nations.

For a great and immediate victory of good over evil.

For the repentance and forgiveness of all who are not walking in the light of the gospel.

For a more effective and unselfish prayer life.

CLOSING PRAYER. O Father God, we implore thee to be merciful unto all who are responsible for the havoc in the world, for all who are authors of want, and hunger, and misery, and death. Shine in upon their evil souls, we pray, and chase the shades of night away, until they turn in contriteness and plead for thy mercy. And do thou have mercy upon us all, for the sake of Jesus our Lord. Amen.

RESPONSE. The Lord's Prayer or "Hear Our Prayer, O Lord."

SCRIPTURE. Matthew 5: 43-48.

HYMN. "Book of Grace, and Book of Glory," or "Holy Bible, Book Divine."

THE THEME ILLUSTRATED. Out of the war has come a story of a strange preservation at sea. In the darkness of a starless night, and with no lights showing, the master of a ship on the outer edge of a convoy saw a larger vessel coming across his course, and a collision seemed inevitable. Quickly the captain of the threatened ship had his men pack all the available life preservers into a lifeboat. The boat was then lowered against the side of the ship to serve as a buffer against the force of the collision. The plan was successful. The impact was received by the spongy cork, and the only damage suffered was the smashing of the small lifeboat.

Perhaps intercessory prayer may be considered as a buffer of this sort to stand between misguided men and the dire consequences of their acts. How often we should have perished, had we not had recourse to prayer!

HYMN. "Blest Be the Tie That Binds."

BENEDICTION. As we go our separate ways, may the Lord of all men make us one in faith and hope and service. Amen.

POSTLUDE. "Finlandia" or the hymn tune, "Diademata."

Isaac Practices Peace

Genesis, Chapter 26

Genesis 26: 18-31

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with

thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

KEY VERSE: *Blessed are the peacemakers: for they shall be called the children of God.—Matt. 5: 9*

TO BE READ EACH DAY

Aug. 10. M. Isaac Practices Peace. Genesis 26: 18-25

Aug. 11. T. A Treaty of Peace. Genesis 26: 26-33

Aug. 12. W. Blessings of Peace. 1 Peter 3: 8-12

Aug. 13. T. Love to Enemies. Matthew 5: 38-48

Aug. 14. F. Peace in the Church. Psalm 122: 1-9

Aug. 15. S. Peace in the Heart. Colossians 3: 12-17

Aug. 16. S. Christ Our Peace. Ephesians 2: 11-18

SCRIPTURE SAYS—

By W. W. Adams

The story of Abraham runs from Genesis 12:1 to 25:11. Thus far we have studied in detail only two of the high points in all of this history. Last Sunday's lesson left us at the end of chapter 18. It will serve our present purpose if the rest of the story of Abraham is summarized briefly.

1. The destruction of Sodom and Gomorrah (Gen. 19).

2. Abraham deceives Abimelech (Gen. 20). Note the place, Gerar, south of Gaza. Here is the probable birthplace of Isaac.

3. Isaac is born; Ishmael and Hagar are sent away (Gen. 21). Note particularly the covenant made at Beer-sheba (vss. 22-32).

4. Abraham's faith tested in offering his son in sacrifice (Gen. 22).

5. Death and burial of Sarah (Gen. 23).

6. Isaac and Rebekah (Gen. 24).

7. The story of Abraham concluded (Gen. 25: 1-11).

Then the generations of Ishmael are given (Gen. 25: 12-18).

Our present lesson is concerned with Isaac. Much less space is given to Isaac than to Abraham. The story of Isaac runs from Genesis 25: 19 to 28: 9.

We have in Genesis 25: 19-34 the account of the birth and young manhood of Esau and Jacob, including Esau's selling of his birthright to Jacob.

This brings us to the immediate background of today's lesson. We note that a famine in Canaan drove Isaac down to Gerar, to Abimelech, king of the Philistines (Gen. 26: 1). Here Jehovah appeared to him, confirming the promises and the covenant made to Abraham (Gen. 26: 2-5). Isaac deceived Abimelech regarding his wife Rebekah (vss. 6-11). Jehovah blessed Isaac with great wealth, so that the Philistines "envied him" (vss. 12-14).

The conflict that came to exist between Isaac and the Philistines was not due to any wrong Isaac had done them, but solely to their envy of his great wealth. This envy is easily understood.

We need to remember that the Philistines occupied the fertile plain along the seashore, between the uplands of Palestine and the Great Sea. There was therefore no natural boundary between the lands of the Philistines and those that Isaac could claim as his own. The lands made sacred to Isaac by his father Abraham lay for the most part in the uplands of Palestine. There the famine would be felt more sorely than among the Philistines. It was for this reason that Isaac had come down to the country of the Philistines.

Provocations to War (Gen. 26:18-21)

Isaac might have justified going to war with the Philistines. The provocations were many and they were of a nature to be particularly irritating.

Had not Jehovah sworn to give *all* these lands to Abraham and his seed—the lands "northward and southward and eastward and westward" (Gen. 13: 14-15; also Gen. 15: 18-21)? Had not Abraham sojourned in Gerar years earlier (Gen. 20)? And now Jehovah had confirmed these promises to Isaac, saying: "And unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father" (Gen. 26: 3). Therefore, why should not Isaac claim all these lands as his own?

Moreover, the behavior of the Philistines was most difficult to bear. Isaac was a true son of Abraham. He greatly honored his father and held as a sacred trust God's purpose for Abraham, now committed to him. He would feel keenly the insult to his father's name, along with the great inconveniences arising from such procedure, when the Philistines filled with earth all the wells which his father's servants had dug in the days of Abraham (Gen. 26: 15). Isaac's flocks and herds could not live long without water. Then when he was requested, if not ordered, to leave the

country, Isaac did not quarrel or fight back. He "departed thence, and pitched his tent in the valley of Gerar, and dwelt there" (vs. 17).

II. The Ways of Peace (Gen. 26:18-22)

The Scriptures that describe the provocations to war also tell in part the story of the ways of peace, as practiced by Isaac. We have already observed how Isaac left the borders of Philistia proper, when asked to do so, and dwelt in Gerar (vss. 16-17).

Now, it has often been said that Isaac lacked some of the strength and character of his father Abraham. It is true that Abraham holds a place in Hebrew history and in the story of redemption not held by any other person. Abraham was colorful, a many-sided man, a man of action. Our records play up his name and exploits above those of any other character in Genesis. But there is something beautiful, noble, and inspiring in the character and ways of Isaac—something that is not seen in Abraham.

Follow Isaac as he orders his servants to go quietly about the task of redigging the wells filled by the Philistines. He did not try to force the Philistines to undo their wrongs. Note also Isaac's filial devotion, as he had the wells called by the names given them by his father, when he might well have sought to give them new names, commemorating himself and some of his own deeds. Then when the herdsmen of Gerar strove with Isaac's herdsmen for the new well, Isaac did not organize a company of warriors to enforce his rights. He merely had his servants dig another well.

A third time Isaac had his servants dig a well. To do this they "removed from thence," leaving the other two wells to the contentious herdsmen of Gerar. How much easier and wiser this was than to go to war to hold the wells already dug! God blessed their new effort: they found fresh water. Days passed; the herdsmen of Gerar did not come to claim the new well. So Isaac named the well *Rehoboth*, meaning "broad places" or "room." He enjoyed a deep sense of satisfaction as he concluded: "Now the Lord hath made room for us, and we shall be fruitful in the land."

How strange that line of reasoning sounds, even in our own day of *enlightenment* and expanding *civilization*! This is written at a time when the whole earth is being scraped for materials and resources with which one-half the human race may destroy the materials and might of the other half. Materials put there by our Creator for the use of all of mankind! He made room, He furnished resources enough for all. There was a time when the thought and money we now are spending each day of the war, if

applied to meeting the actual needs of Germans, Italians, and Japanese, might have united those peoples with the other nations in bonds of friendship, mutual good will, and co-operative effort. Future historians and interpreters will doubtless vindicate this judgment.

III. The Rewards of Peace (Gen. 26:23-31)

Isaac was "fruitful in the land." That itself was a reward of peace. In due time, quietly and with great wealth, Isaac and his company went up to Beersheba. Here he enjoyed two special rewards of his ways of peace.

1. *Fellowship with Jehovah* (Gen. 26:24-25). The very night on which Isaac arrived in Beersheba, Jehovah appeared to him. He identified himself as the God of his father Abraham. He bade Isaac not to fear, and undergirded these words with three precious promises: "For I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake." Isaac responded to this appearance by building "an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well." The rewards of peace! Fellowship with God—prayer, communion with God, and the blessings of God.

2. *Friendship with Enemies* (Gen. 26:26-31). The very people who had envied Isaac and had made trouble for him, giving provocation to war, then came to make a covenant of friendship with him. When Abimelech, Ahuzzath, and Phichol came to Isaac, he asked the meaning of the visit, "seeing ye hate me, and have sent me away from you." Thereupon the great rewards of the ways of peace appeared. Isaac's beautiful spirit, plus God's approval in blessings bestowed, had won the Philistines as friends. "We saw certainly that the Lord was with thee." Isaac had been winning friends, as we would say, by practicing the ways of peace. Then these men proposed to make a covenant with Isaac. Their line of reasoning was both interesting and humorous (vs. 29). It will be interesting to inquire if they stated the case accurately.

Isaac responded as we should expect him to do. They all feasted together the following day, and then into a covenant. "And Isaac sent them away, and they departed from him in peace." The ways of peace beget in others the spirit of peace!

LESSON APPLIED

By Howard K. Williams

Isaac a Man of Peace

"Peace hath her victories,
No less renown'd than war."

So wrote John Milton. Yet there are times when one wonders about the truth of this statement. We all agree that peace has her victories; but we rather doubt that they are as renowned as the victories of war. Once in a while, however, they are recognized, and in the long run they become renowned. For example, the world today is watching Martin Niemoeller over against the fighting, hating Hitler, and time will place him high on the roll of honor and Hitler on the roll of dishonor, even though at present it looks like a losing game for Niemoeller. Some time ago when a plebiscite was taken among the French as to who was the greatest Frenchman of the last century, they far and away voted for Pasteur rather than Napoleon. But, in general, the tendency is to decorate only the heroes of war and to ignore the heroes of peace.

Isaac was not a fighting man or a man who otherwise would attract great attention. He was lost in the shadow of his great father Abraham and of his son Jacob. There are very few sermons on Isaac. Commentaries pass over him with only a few remarks. He appeared as the child of promise to Abraham and Sarah, yet he was almost sacrificed on the altar as a burnt offering by his father. Married at forty years of age to beautiful Rebekah, he lived a life of domestic tranquillity, save for the fear of losing his wife to some pagan chief, and like his father he lied to save her for himself, saying she was his sister. In old age he was deceived by his son Jacob. Yet, with all his faults, in many respects he had praiseworthy virtues. I suppose every virtue is closely related to some vice, and every vice closely related to some virtue; the good-natured man very often degenerates into a drunkard, and often the profligate is generous.

"There is so much of good in the worst of us

And so much of bad in the best of us,
That it hardly becomes any of us
To talk about the rest of us."

The Bible is realistic in its presentation of its characters; it presents both the good and the bad qualities of their lives.

Whatever else Isaac represents, he exemplifies the man of peace, with his virtues and his lesser vices. There is only one whom we would want to be like altogether. So we must take men as we find them and try to magnify their virtues and minimize their faults. So in this study of Isaac.

The Blessings of Peace

Our key verse comes from the Beatitudes, in which Jesus pronounces his benediction upon the peacemakers. Jesus came to a world that had suffered from

repeated wars. In the Forum of ancient Rome was a double-doored shrine erected to Janus, the god of beginnings. Numa Pompilius decreed that these gates should be closed only in times of absolute peace, presumably on the assumption that it would be a bad omen for the doors to be shut while the warriors of Rome were abroad. Only *three* times during *seven hundred* years were these gates closed, and then only for brief periods! This sad story of warfare is the history of mankind—wars, wars, wars. Today we are in the midst of the most costly and the most destructive war of all the ages, and yet Jesus commended peace and the peacemaker.

A father showed me a letter recently from a peace-loving son now in the service. The son wrote: "Last night I had a dream. I dreamed I was in a beautiful garden, surrounded by a white picket fence which enclosed a neat little cottage. My wife was there and a blond little son played on the lawn. When I woke I was sorry it was only a dream. Perhaps someday, it may come true."

Is not this the longing of every right-thinking person, for that peace where every man may sit safely under his own vine and fig tree? All honor to those who help to make this kind of peace possible. Isaac, whatever else may be said of him, was a lover of peace.

Obstacles to Peace

In desert and semidesert lands such as Palestine, water is more important than in a country such as most of the United States. So water became a bone of contention in Isaac's day. When Isaac dug wells, the neighboring herdsmen came and took them. So Isaac called one well Esek, meaning "contention"; another Sitnah, meaning "hatred"; and at last he dug a well for which the enemy did not contend and he called it Rehoboth, meaning "room enough," or "enlargement." Then at last Isaac found peace.

How significant these names! Is it not true that wars start in the souls of men who are *contentious*, in the hearts of men who *hate*?

Why do men hate other men? Why do men want what someone else has, when God has provided plenty for all? Were one small fraction of the cost of war used to build instead of destroy, then men all over the world could have comfortable homes and an income sufficient for all the necessities of life. Yet men and nations continue to hate and kill and steal, just as the herdsmen of Gerar hounded Isaac from place to place to reap the fruit of his labors and steal his wells.

Paths to Peace

1. *Peace Within.* Paul says, "I exercise myself, to have always a conscience

void of offence" (Acts 24:16). There is no path to peace where sin torments the conscience. A man was repairing a roof. When he came down the owner of the house remarked that he was up on the roof a long time. The workman said, "Well, I wanted to see that it was done right."

"Why bother," facetiously exclaimed the owner, "nobody sees it but God!"

"Yes, but I see it, too," said the man.

Unless we live in the conscious sight of God, we cannot hope for peace.

2. *A Right Attitude toward Others.*

Wars among classes of society, wars of races and creeds, wars between nations, arise in wrong relationships. As the Philistine herdsmen sought the things for which Isaac's herdsmen had worked, so today contentions and jealousies stir up strife among men. There are people we all know who seem to carry a spirit of antagonism with them—a chip on their shoulder, just longing for somebody to knock it off so they can fight. "Blessed are the peacemakers," says Jesus—the people who exhale a spirit of kindness and peace as a rose exhales its fragrance. A peacemaker loves peace, is peace, exhales peace. He follows the things that make for peace. Such people shall be *called* the children of God, because they *are* the children of God.

3. *Peace toward God.* Standing on a hill outside Damascus at the hour of three in the afternoon, I heard the musical voice of the muezzin from the minaret of a mosque near by calling the hour of prayer: "God is great! God is great and Mohammed is the apostle of God! Come to prayer! Come to peace! Come to progress! There is no God but Allah, and Mohammed is his prophet."

I went into the mosque and heard a priest tell a story, which afterward was interpreted to me by a Syrian friend. Once a servant who had done a favor to Ali was asked to express four wishes, each of which would be granted. He wished "(1) for the work of my hands, 4,000 francs; (2) that I may be free from my master; (3) that I may be the means of converting my master and those drinking wine with him; and (4) that we both may be forgiven of our sins." Ali answered, "I give you 4,000 francs, and I promise you freedom. I shall stop drinking, but forgiveness of sins we must leave in the hands of God."

How significant! Do we really want peace on earth? Then let us come into his house in the spirit of prayer and make peace with him! Only so can we and the world find peace. Peace in the world must start with peace in the heart. Right attitudes toward our fellow-men, and right relationships with them, are our only guarantees of a just and durable peace among men and nations.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

Through a study of an incident in the life of Isaac, to help young people understand some of the conditions which are necessary if groups of people are to live together in peace.

The Plan

1. Isaac: an Old Testament Peacemaker (see *Young People's Class*).
2. The Basis of Lasting Peace.
 - a) Access to Natural Resources.
 - b) The Brotherhood of All Mankind.
 - c) Recognition of Moral Law.
 - d) World Organization.
3. For Further Discussion.

The Procedure

Attempts to develop peaceful relationships among men are as old as the Bible itself. We who live nineteen centuries *after* Christ can learn something in this field from a man who lived nineteen centuries *before* Christ. Isaac lived far ahead of his time, and so from him even our generation may learn some of the principles that underlie peaceful and co-operative living. It is amazing to note in how many respects the problem faced by Isaac in today's lesson is similar to one of the basic problems confronting the world today.

Let us begin the class session with a discussion of the Bible text, following the treatment found in *Young People's Class*, and then proceed to a discussion of how national groups can live together in peace today. What are some of the guiding principles upon which we can establish a just and durable peace?

The Basis of Lasting Peace

It is easy to read back into Old Testament history points of view which came into being at a much later time, but it does not seem to place a strain upon this particular account when we indicate that to some extent it suggests four of the principles which are essential to the establishment of peace today.

Access to Natural Resources

Notice that the strife between Isaac's servants and the Philistines was occasioned by an attempt to possess the sources of water supply. Nations today are stocked with adequate water supplies, but strive over other resources, such as rubber, oil, and certain metals. Change the water wells in the Genesis account to oil wells, and you bring the story of Isaac up to date. Note how many major battles in the present war have taken place in the proximity of oil wells.

In his keynote address at the recent

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sessions of the Northern Baptist Convention, Rev. L. B. Moseley quoted an economist as saying, "As long as . . . some people have too much of natural resources and others too little, you had better make bombs, for you will need them."

The Brotherhood of All Mankind

Notice the change in the attitude of the Philistines toward Isaac and his men. Whereas formerly there was hatred (Gen. 26: 27), this attitude was changed to one of respect and appreciation, so that Abimelech could say, "Thou art now the blessed of the Lord." Finally, there was a sufficient feeling of comradeship between the two groups so that they were able to eat and drink together.

Feelings of national or racial superiority constitute a threat to peace. Persecution of Jews or other minorities, Jim Crow regulations, Japanese exclusion acts, extraterritoriality regulations, white imperialism, racial snobbery and discriminations—all these create divisions in the human family which break into overt acts of violence and lead to war. If we would have peace, we must believe and act upon the principle enunciated by Paul, God "hath made of one blood all nations of men for to dwell on all the face of the earth."

Recognition of Moral Law

When Abimelech went to Isaac with the intention of establishing peace, he said, "We saw certainly that the Lord was with thee" and "thou art now the blessed of the Lord." By showing this deference to the God of Isaac, Abimelech was indicating a common moral authority and the basis upon which mutual trust could be built.

Peace will not come to our world until there is co-operation on the part of peoples of every country. This co-operation must be based on principles of brotherhood and of human rights which all men will accept. Concerning this idea, a conference of Protestant church leaders meeting at Delaware, Ohio, recently said, "We believe that moral law no less than physical law undergirds our world. There is a moral order which is fundamental and eternal . . . : If mankind is to escape chaos and recurring war, social and political institutions must be brought into conformity with this moral order."

World Organization

Observe that Abimelech and Isaac entered into a covenant with each other to maintain peace. Our world, too, tried that method, signing an agreement not to use war as a means of settling international disputes, but we have discovered that this plan would not work over a long period of time without the support

of world organization. We have discovered also that a world organization cannot hope to succeed so long as individual nations refuse to yield to it sufficient power to enforce its judgments. There is a growing sentiment in favor of establishing a world government which will maintain the peace, to which all nations will give up some of their national sovereignty, as was done by the colonies in establishing the United States of America.

For Further Discussion

1. Must the coming of peace wait upon the evangelization of the world?
2. Is peace possible without a world government?
3. Is a partial, immediate surrender of sovereignty by the nations participating, with full responsibility of each nation for its internal affairs, practical? What are the alternatives? Are they workable?
4. Is peace possible unless an effort is made to raise the standard of living in the less privileged countries? How can this be done?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Mighty Password.

PRELUDE. "It Is Well with My Soul."

CALL TO WORSHIP. "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord our God . . . by thee only will we make mention of thy name."—*Isa. 26: 12-13.*

INVOCATION. Incline thine ear unto us, O Lord, and grant us thy peace. Amen.

HYMN CHORUSES. (To be sung without announcement as the chorister leads.)

"Blessed Quietness."

"In the Hollow of His Hand."

"Thou Wilt Keep Him in Perfect Peace."

"Wonderful Peace."

"It Is Well with My Soul."

PRAYERS. (Sentence prayers, or the following by assignment.)

Lord, make us children of peace, that we may know what belongs unto our peace, and unto the peace of the whole weary world. Amen.

O Thou Father of the Prince of Peace, speak the word of peace to this troubled world, for now our lives, like little boats, are caught in the fury of the storm. Amen.

Father of all mankind, lead us into a full acknowledgment of thy will for peace among thy children, and may we be the first to strive for reconciliation. Amen.

PRAYER RESPONSE. "Dear Lord, and Father of Mankind."

STORY. Once upon a time a shaft of

light shone for a moment upon the world, and busy, struggling men and women looked up from their activities just in time to see an old woman pass through a tall gate which quickly closed behind her. But before the gate closed a few people had caught a glimpse of a Fair Land behind the wall. Some brushed their eyes and called the vision a dream; they went back to their old pursuits. But a few, curious and eager, dropped their tools and hastened to the Keeper of the Gate.

The first to arrive was a soldier, clad in the uniform of a mighty army. He asked the Keeper if he might follow the old woman into the Fair Land.

"Do you know the password?" asked the Keeper.

Sadly the soldier confessed that he did not know the words, and he stood aside.

After the soldier came a businessman, bursting with a feeling of his own importance; a society woman whose face had become lined as a result of her eager pursuit of a round of seasonal affairs; a young college student, worried about his future; a financier upon whose mind weighed the burden of vast transactions; a young mother thinking of vitamins and calories and inoculations; a minister wondering how to get a new parish. But none of these knew the password, and they stood aside with the soldier. Talking among themselves, they decided that the word must be a hard one and one of mighty magic. Just then a child approached the gate, whispered a word to the Keeper, and was passed into the Fair Land. The disappointed people rushed up to the guardian of the gate.

"What is this word," they demanded, "which we, the experienced and learned, know not, and which a child knows?"

"Sit down and be quiet for a moment," commanded the Keeper. Slowly the minutes passed, and no one moved. After a while, the businessman raised his head, and inquired humbly:

"Could the word be PEACE?"

"It could, indeed," answered the Keeper, "and since you have learned it, you all may enter into the Fair Land."

And so they did. They went in, and they were never worried, or distressed, or puzzled, or concerned again. They found that the Fair Land was the land of the "peace which passeth all understanding."

HYMN. "Have Thine Own Way, Lord."

BENEDICTION.

"OUR fathers and mothers went daily to the Word of God, but for many today the Bible is a choked well. Business and pleasure, and in some cases doubt and sin, have stopped this precious fountain. Let Isaac come and dig again this well."

—E. W. WORK.

Jacob's Vision of God

Genesis, Chapters 27—28

Genesis 28: 10-22

10 And Jacob went out from Beersheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this

land; for I will not leave thee, until I have done that which I have spoken to thee of.

16 And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the Lord be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

KEY VERSE: *I am with thee, and will keep thee in all places whither thou goest.*—Gen. 28: 15

TO BE READ EACH DAY

Aug. 17. M. Jacob's Vision. Genesis 28: 10-17

Aug. 18. T. Jacob's Vow. Genesis 28: 18-22

Aug. 19. W. God's Omnipresence. Psalm 139: 1-10

Aug. 20. T. Finding God. Acts 17: 22-28

Aug. 21. F. Joy in God's Presence. Psalm 16: 1-11

Aug. 22. S. Saul's Vision. Acts 9: 1-9

Aug. 23. S. Vision and Service. Isaiah 6: 1-8

SCRIPTURE SAYS—

By W. W. Adams

We gave two lessons to the study of Abraham and one lesson to the life of Isaac. We shall now devote two lessons to Jacob.

It is impossible to understand Jacob aright apart from his twin brother Esau and their scheming mother, Rebekah. We need now to reread Genesis 25:19-34. Note that these sons were given in answer to prayer (vs. 21). Even at birth the two boys were quite different in their physical appearance (vss. 25-26). The second son to be born was named *Jacob* (meaning "following after, supplanter; one that takes by the heel"). The boys early developed different interests; Jacob was quiet, living in tents, while Esau loved the fields (vs. 27). Esau was the favored son of Isaac, while Rebekah loved Jacob (vs. 28). Once, when Esau was ravenously hungry, Jacob took advantage of him and tricked him out of his birthright (vss. 29-34). Later, with the connivance of his mother, Jacob obtained Esau's blessing (Gen. 27: 1-40).

This brings us to the immediate setting of today's lesson. Jacob was proving himself indeed to be the supplanter, the cheater. Both he and his mother had lied to secure for himself Isaac's bless-

ing. Esau had reason to be furious, and he resolved to slay his brother as soon as his father died (Gen. 27: 41). Rebekah learned of Esau's plan to slay Jacob, and suggested that Jacob go to Haran, to his uncle Laban's home, until Esau's fury should be spent. Taking advantage of her own and of Isaac's distress because of Esau's heathen wives (see Gen. 26: 34-35), Rebekah succeeded in getting Isaac to join with her in the plan to have Jacob go to Haran (Gen. 27: 43—28: 5). Esau, on his part, sought to regain the favor of his parents by marrying the daughter of Ishmael (Gen. 28: 6-9).

It is apparent, therefore, that we here are not dealing with saints. Rebekah assisted Jacob in cheating Esau. Esau had murder in his heart. We may read back into these records qualities of character that came into evidence in later years, and we may interpret and even excuse certain deeds as being necessary to the realization of God's purposes. But we must remember that the strength of character that came to Jacob in later years and the fulfillment of God's purposes were the results of God's merciful and wise dealings with these people, not the results of their natural goodness and greatness.

I. The Vision (Gen. 28:10-12)

The vision was God's gift to Jacob.

Jacob was not out in search of God. Rather, he was a fugitive, seeking to save himself from the spirit of vengeance that filled Esau's heart.

It is not easy to enter fully into Jacob's thoughts as he left Beersheba for Haran. He had been clever. He had succeeded in robbing his brother of the first blessing. He might congratulate himself upon his success. But in his saner moments his conscience would smite him; for he would know that he was a deceiver. In addition to his sense of guilt, he would fear for his life. He knew that Esau was bent on vengeance.

Moreover, he would have misgivings regarding the fulfillment of the divine promises, made earlier to Abraham and to his father Isaac, and so recently confirmed to him. Just how much Jacob knew of the high hopes of Abraham is not clear. Perhaps Jacob knew well the expectations of his grandfather, for Abraham lived until Jacob was a young man of fifteen years. Jacob, being of a quieter nature than Esau and preferring the tents to the fields, likely spent many hours with his aged grandfather. Abraham would tell the boy of his coming from Ur to Canaan and of his many experiences in fellowship with God. He would tell him of the covenant, of the promises, of the altars he had built to Jehovah. We know that Jacob had great eagerness to enter into this goodly heri-

International Sunday School Lessons

tage. Otherwise, he would not have schemed to secure Esau's birthright.

But now he was fleeing from home. He was out "on his own." He would be lonely. He would be absent from his beloved family circle, and he would miss especially the constant care his mother had always given him. Moreover, he was guilty of sin, lonely, and fearful lest he should not succeed in escaping from Esau's hatred. Nor could he see through to the end; he did not know how he could actually enter into possession of his father's blessing.

These thoughts, and many more, filled his mind and frightened him as he "went out from Beersheba, and went toward Haran." By the time the sun had set, he was nearly fifty miles from home. He was losing no time in putting distance between himself and Esau. Tired and exhausted, he lay down to sleep. The place where he slept was called Luz, until changed to Bethel in memory of God's dealings with the patriarchs there. This was one of the sacred shrines of his grandfather Abraham. But there were great differences between the purposes and actions of Jacob as he came to Bethel for the first time and those of Abraham, who had worshiped Jehovah there. Alone and not at all sure of the presence and blessings of God, Jacob lay down to sleep, having only stones upon which to rest his head.

Under such conditions to dream would be natural. Perfect, undisturbed sleep would have been unnatural. But Jehovah determined the nature of the dream. Jehovah planned to make of Jacob, the *deceiver*, Israel, *Prince with God*. To do this, Jehovah permitted Jacob to see what appeared to be a great ladder reaching from earth to heaven. On this ladder were angels, ascending and descending.

II. The Voice (Gen. 28:13-15)

Neither the ladder nor the angels were the important feature of this vision. The heart of the vision was the Lord, who stood above the ladder and who spoke to Jacob. The beauty, grandeur, tenderness, and richness of content of this message make it seem completely out of keeping with the character and merits of Jacob. Certainly Jacob had not been in search of this wonderful experience. His reaction to the vision shows that he had not expected it. Let us summarize this message.

1. God identified himself as the God of his fathers: "I am the Lord God of Abraham thy father, and the God of Isaac."

2. God promised the land on which Jacob lay to him and to his seed.

3. God promised Jacob an innumerable seed and unlimited expansion. "Thy seed shall be as the dust of the earth,

and thou shalt spread abroad to the west, and to the east, and to the north, and to the south."

4. God promised to bless all peoples through Jacob. "In thee and in thy seed shall all the families of the earth be blessed."

5. God promised Jacob personal protection and safety until all these promises were fulfilled. "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of."

These words of God were not given in recognition of human merit and fitness. No, they are an evidence of the grace of God, who works out his purposes despite the weakness of his servants. They were expressions of God's unfailing resources, by means of which he will transform weak men into men of strength and worth. So it was with Jacob. So it ever is in God's dealings with men.

III. The Version (Gen. 28:16-19)

In due time Jacob awoke from sleep. What was his version of this strange, unexpected experience? His account of his vision may be briefly analyzed as follows:

1. Jacob recognized that the Lord was in that place, something he had not realized before. This one statement reveals clearly that the idea of communing with God had not been in Jacob's mind when he stopped there for the night.

2. Jacob was afraid. He was in a dreadful place—the very house of God, the gate of heaven. A dreadful place? His grandfather Abraham had not found it a dreadful place! It was dreadful only to one not looking for God, to one out of step with God's will and purposes. As a matter of fact, that was no more the house of God and the gate of heaven than any other spot of earth. Finding God is not a geographical matter, but a matter of heart and mind. Men are slow to learn that truth.

3. Jacob erected to Jehovah an altar made of the very stones upon which he had rested. Thus Jacob began to link himself with his illustrious grandfather. This was a fitting act of gratitude. Jacob had lain down alone, guilty, exhausted; he arose, assured of God's mercy, love, forgiveness, presence, and protection. He worshiped the God of his fathers, the God of his hopes.

4. Jacob gave the place a new name, *Bethel*, "The house of God."

IV. The Vow (Gen. 28:20-22)

This vow consists of a long sentence that falls into two parts, each containing several ideas. There is a condition and a conclusion.

1. *The Condition (vss. 20-21a).*

a) "If God will be with me."

b) If God "will keep me in this way that I go."

c) If God "will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace."

Do we smile at these conditions laid down by Jacob? They were not pitched on a high plane. They were in terms of Jacob's own personal, material interests. But we must recognize that they were exactly in line with Jacob's character, and God had to take Jacob where he was and to lift him to higher, richer experiences and ideals.

2. *The Conclusion (vss. 21b-22).*

a) "Then shall the Lord be my God."

b) "This stone . . . shall be God's house."

c) Of all that I shall come to possess, "I will surely give the tenth unto thee."

Was Jacob driving a bargain? Perhaps the reader would be surprised if he should list the Scripture verses in which God challenges his people to prove him, to give him a chance to show what he will do for those who trust him (cf. Mal. 3:10).

LESSON APPLIED

By Howard K. Williams

The Life of Jacob

In preparing to teach this lesson let every teacher read the story of Jacob's life. Following is a summary of the facts: a twin brother of Esau, but a decided contrast in the natures of the two; the ambition of Jacob which led to his securing Esau's birthright through well-planned strategy; the nature of the birthright; the consequent flight from home; the vision at Bethel; the two tricksters, Jacob and Laban; the efficient service of Jacob, his seven years of labor for Rachel, and his being tricked into marrying the "tender-eyed" Leah; the seven more years of labor to secure Rachel, whom he loved; business dealings with Laban; the flight from Laban; the struggle with the angel at Peniel; the settlement in Canaan; the loss of his loved wife; the final pathetic and prophetic scene in Genesis 49, where Jacob charged his sons to carry his bones back to Canaan. Every teacher should know this story well.

Purpose with a Low Aim

In verse 10 we are told that Jacob went from Beersheba to Haran. Why did he go? Read chapter 27 and you will see why. Here is a picture of deception and of low moral standards which would seem almost unbelievable, were we not well acquainted with similar circumstances today.

Isaac, the father of Jacob, was old and blind, but still had a good appetite for venison. So he asked Esau, a man of the outdoors, to kill and prepare a good mess of his favorite dish. Now, since Jacob and Esau were twins, there was a question as to who should have the birthright, which entailed not only a double portion of the father's estate, but, which was more, the honored place as head of the house after the father's death. It was the father's privilege to bestow this blessing, which once bestowed could not be revoked. So, knowing that Esau was soon to prepare for the aged Isaac a fine venison stew, and fearing that after Isaac had enjoyed the stew he would then and there bestow the heritage of the firstborn on Esau, Rebekah contrived a ruse to make that event impossible. Jacob was a home soul. He helped around the house and was great company for his mother Rebekah. So she favored him above Esau, and was not averse to conniving with Jacob to cheat Esau of his birthright. It is a pitiful picture: the killing of a kid and the preparation of a stew just like venison stew; the making of hairy gloves, like the hands and arms of Esau the hairy man; the deepening of Jacob's voice to sound like Esau's, causing Isaac to say, "The voice is Jacob's voice, but the hands are the hands of Esau"; the bestowal of the blessing on Jacob; Esau's return with real venison, and the discovery of what had happened.

Esau was enraged, and Jacob feared for his life. Sensing the danger, Rebekah hastily arranged for Jacob to visit his uncle Laban. "And Jacob went out from Beer-sheba, and went toward Haran."

Purpose Transformed

Tired after a long, hard journey, Jacob came at evening to a hillside near the borders of what in New Testament times was known as Samaria. After a hasty meal he prepared to spend the night there under the open sky. Using a stone for a pillow, he soon fell asleep and dreamed. Perhaps as he lay down his eyes sleepily had beheld the stony hillside, steep and seeming to melt away into the deepening blue of the sky. At any rate, his dreams took on the shape of that scene—a stairway of stone (for that is what the word translated "ladder" signifies) going up and up from earth to heaven. On this stairway he saw angels going from earth to heaven and coming down again.

God had a lesson to teach Jacob. Jacob had plenty of purpose, but it was not aimed high enough. He wanted to be head of his family, but he had left God out of his plans. How can a man be a real leader of men unless his purpose penetrates to heaven and heaven's

blessing comes down upon him? So in the dream God gave Jacob the vision of a purpose that did that very thing—a purpose which did not stop this side of heaven.

How about your ambition? What are you working and striving for? One English businessman answered this question by replying that he was working to leave a million pounds apiece to his two sons. That is not a worthy ambition.

"When you finish high school, what are you going to do?" an old man asked a youth.

"Going to college to study law," the youth replied.

"Then what?"

"Why, set up an office and practice law."

"Then what?"

"Well, make money and marry and support a family."

"Then what?"

"Well, someday I shall retire."

"Then what?"

"Oh, I suppose I shall die!"

"Then what?"

Any purpose which does not go up into heaven is not high enough.

The Effect of High Purpose

1. *Realization of God's Nearness.* Where is God? He is *here* and *here* and *here*; wherever the soul seeks him, there he is. Says Tennyson:

"Speak to Him, then, for He hears, and Spirit with spirit can meet—
Closer is He than breathing, and nearer Than hands and feet."

In the loneliness of that hillside that first night from home, conscious of his own shortcomings, thinking of his own home, Jacob must have been pretty homesick and lonely. It has been said, "Christianity is for lonely folks—and who is not lonely?" Note how many people eat alone in restaurants, and live alone! But these do not equal in number the many who in their hearts are lonely. Sin makes one lonely. To the lonely soul Christ comes, and we know that no soul need be all alone. What a blessed fellowship there is in discovering what Jacob discovered that first lonely night from home, "Surely the Lord is in this place; and I knew it not!"

2. *Fear at God's Presence.* The realized presence of God is a fearful thing, if we have sinned. The little boy who has done something wrong tries to hide when his father comes home. He knows his father loves him, but he knows his father cannot approve his conduct. How good it is so to live as to find joy in knowing that God is here with us!

It was a chastening experience, and Jacob did not want to forget it. We

may feel God's disapproval of wrong conduct, but out again in the world and in temptation we soon forget. John Bunyan points out that many souls are lost on Forgetful Green.

Jacob knew that, and so he set up a stone and dedicated it by pouring oil upon it. He called the place Bethel, "house of God." Ever after as he passed that place, he would remember afresh that experience.

3. *A Vow to God.* Jacob was a regular bargainer, and now he entered into a bargain with God. If God would do this and this, then he would do thus and so. All of which is not a very lofty idea of the relationship of man and God. God is ever ready to bestow, more ready than we to receive. But Jacob was in a bad way; he needed God; he needed guidance; he needed food and clothing; he was homesick and wanted to get back home again.

After all, who of us can find fault with this ancient bargainer with God? Do we not do the same? "O God, if you will help me out of the results of this rascality and save me from punishment, if you will help me get over this sickness, if you will keep my sin from being found out, then I promise you that I will go to church, that I will share in the offering, that I will never do it again." Only we do not set up a monument to remind us to keep our vow! How many of us even keep the vows that we made—or were supposed to make—when we joined the church? Many church members seem not to remember having made these vows. Yet they are experts on bargaining with God.

Here is an excellent opportunity to look up Bible passages concerning a tenth set apart for God (vs. 22). Have you a good reason for not laying aside a tenth for the Lord? What is your experience in this matter?

Bethel and Peniel

When our vision is transformed from earth to heaven we know that the angels ascend that they may descend in heavenly blessing. It is the *height* that ministers to the *depth*. Spiritual elevation is not for personal elation, but for equipment for service. The glorified Christ spoke to the worshiping John (Rev., ch. 1). At our Peniels we wrestle with the angel of God for a spiritual blessing, and spiritual blessing entails obligation more than privilege. "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom" (Matt. 20: 21). Even this honor is not Christ's to give. To such a self-seeking spirit, that high honor cannot belong. The one who works to *sit* with Christ rather than to *serve* with Christ, cannot deserve the honor of such high fellowship.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people develop their devotional life through experiencing daily the presence of God.

The Plan

1. The Scripture Background.
2. Finding God in a Crisis.
3. Practicing the Presence of God.
4. For Further Discussion.

The Procedure

Young people's groups frequently sing with deep feeling the Negro spiritual, "We Are Climbing Jacob's Ladder." Our lesson today has to do with the experience upon which this spiritual is based. Let us begin by using the question-and-answer method to discover how much the young people know about the original Jacob's ladder. Have the class respond informally.

The Scripture Background

1. Who was Jacob's father? mother? brother? grandfather?
2. In what respects were Jacob and Esau unlike each other?
3. How did Jacob deceive his father and defraud his brother?
4. Why did Jacob leave home?
5. Where is the scene of this lesson?
6. What was the nature of Jacob's dream?
7. What did his dream signify to Jacob?
8. What did God promise Jacob?
9. Following his dream, what things did Jacob do and vow?

Finding God in a Crisis

When Jacob lay down to sleep he was face to face with adventure and crisis. Consider various factors in the situation. He was far from home, and alone, in the rough wilderness of Palestinian hills over which roamed nomadic tribes of uncertain friendliness. By his act of deceit, he had virtually ostracized himself from his own home. He was leaving behind him a father who distrusted him and a brother who hated him. A lad so greatly favored by his mother was no doubt homesick and distressed. Ahead of him were the misgivings of uncertainty and the problems of adjustment to an entirely new community. Less apparent was the element of moral crisis—whether he would continue to be crafty and deceitful, or would become a man of honesty and integrity. In the midst of this complex and difficult situation God came to him, assured him of his ever present help, and gave him a confidence in the future.

Unfortunately, many persons turn to

God only in a time of crisis. As the old proverb puts it, "Man's extremity is God's opportunity." H. Clay Trumbull related a conversation between a Civil War soldier and an army chaplain. The chaplain asked, "Did you ever pray?" To which the soldier replied, "Sometimes. I prayed last Saturday night when we were in that fight at Fort Wagner. I guess everybody prayed there."

Only recently, the Associated Press told the story of Lieutenant Jack Grayson, who, with a crew of six men, spent seven days adrift near the Dutch East Indies. On the sixth day of drifting, Lieutenant Grayson led in prayer. He was afterwards quoted as saying, "There's no place on a rubber raft in the Pacific for an atheist."

Practicing the Presence of God

But let us not hold up as our pattern the person who only "prays in a pinch." He is too similar to the college student who only writes home when he has run out of money. For some weeks after the Miami Valley flood in 1913, newspapers of Dayton, Ohio, ran a slogan at the top of the first page, "Remember Those Attic Prayers." It is relatively easy to pray in a crisis, but it requires real devotion and effort to spend some time every day in practicing God's presence.

Dr. William S. Abernethy advises us to take a few moments every morning for prayer. In a sermon, he tells about taking his watch to the jeweler because it was keeping time unreliably. "When do you wind your watch?" asked the jeweler. "Just before I go to bed at night, of course, as everybody else does," answered Dr. Abernethy. "But you are wrong," said the jeweler, "the men who want their watches to keep accurate time wind them when they get up in the morning. You see, that watch of yours gets many a jar during the course of the day. Its delicate mechanism is shaken every step you take on the hard pavement. It is well to begin the day on a strong spring."

For Further Discussion

1. Name some other Bible characters who, like Jacob, had experiences in which they recognized God's presence.
2. How does fellowship with God differ from fellowship with one's human friends?
3. What are the values of making prayer a daily experience?
4. What are some effective techniques of personal prayer?
5. Is modern life so intense and crowded for some people that they cannot find time to pray?
6. Can corporate prayer completely take the place of private devotional experiences?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Abiding Presence.

PRELUDE. "Cavatine," Raff, or the hymn tune "Gwalchmai."

CALL TO WORSHIP. "Surely the Lord is in this place. This is none other but the house of God, and this is the gate of heaven."—Gen. 28: 17.

INVOCATION. "Lord of Life and Love and Beauty, help us to worship thee in the beauty of holiness, that some beauty of holiness may appear in us." Amen.

HYMN. "Father, We Praise Thee, Now the Night Is Over" or "Come, Thou Almighty King."

THE TWENTY-THIRD PSALM. In unison.

SILENT DEVOTION. The pianist may play the hymn tune, "Poland," by Koschat.

PRAYER. "We rejoice, O thou most Holy One, that thou art so tender and gentle. The stretching out of thine hand is not for thunder, and the looking forth of thine eye is not with lightning to blast us. Thine eye is full of light, even as the coming of the morning; and thy heart is full of joy. It is a father's heart, and it is full of tenderness. Grant, we beseech thee, that we may know how to draw near to thee from day to day—not by one path only, but by many. Everywhere may there be a sense of thy presence. Everywhere may there be joy. In the name of Jesus. Amen." (Adapted from a prayer by an unknown author.)

CHORAL RESPONSE.

SCRIPTURE READING AND HYMN. Psalm 139 and "He Leadeth Me."

Psalm 139: 7-10, followed by the first stanza. (Omit the refrain until the last stanza.)

Psalm 139: 11-12, followed by second stanza.

Psalm 139: 1-3, followed by third stanza.

Psalm 139: 17-18, followed by fourth stanza and refrain.

THOUGHTS ON THE THEME. Vacation resorts have made themselves popular by using the catchword: "Get away from it all!" Leave your cares, your worries, your work, your friends, your possessions, leave everything at home—get away from it all! Unfortunately, none of these things can really be left behind so long as the mind is active.

No more can we get away from the presence of God, so long as we have souls. Everywhere we may wander lies within the natural house of God, and God is watching over us.

HYMN. "O God of Bethel, by Whose Hand" or "God Himself Is with Us."

BENEDICTION. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever." Amen. (1 Tim. 1: 17.)

Jacob Seeks God's Help

Genesis, Chapters 31—33

Genesis 32: 2-12, 27-29

2 And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 And Jacob said, O God of my father Abraham, and God of

my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

KEY VERSE: *God is our refuge and strength, a very present help in trouble.—Ps. 46: 1*

TO BE READ EACH DAY

Aug. 24. M. Jacob's Distress. Genesis 32: 1-8

Aug. 25. T. Jacob's Prayer for Help. Genesis 32: 9-12

Aug. 26. W. Gideon's Prayer for Help. Judges 6: 36-40

Aug. 27. T. Samuel's Prayer for Help. 1 Samuel 7: 5-11

Aug. 28. F. Prayer and Trust. Psalm 27: 1-6

Aug. 29. S. God the Deliverer. Psalm 34: 1-9

Aug. 30. S. Praise for Deliverance. Psalm 28: 6-9

SCRIPTURE SAYS—

By W. W. Adams

The central fact in Jacob's vision at Bethel was God's promise to be with him and to bless him. Did God keep his promise?

The answer to that question is found in the record of what happened during the twenty years that followed. We shall note the high points in that romantic story.

1. Jacob wins Laban's favor and marries his two daughters, Leah and Rachel. Four sons are born (Gen. 29).

2. Jacob becomes the father of many sons and the possessor of great wealth. His conduct is not above reproach; he is still the schemer (Gen. 30).

3. Jacob's secret departure for Canaan (Gen. 31). Note the presence of idols in Jacob's family (vss. 30-35). Jacob becomes bold in dealing with Laban (vss. 36-42). The covenant between Jacob and Laban, made at Galeed (Gen. 31: 43-55), is one of the high points of Genesis.

4. Jacob goes on his way, and the angels of God meet him (Gen. 32: 1).

It is clear, therefore, that many changes came to Jacob during his twenty years with his uncle Laban. He went to Haran alone; he left with "much

cattle, and maidservants, and menservants, and camels, and asses" (Gen. 30: 43). The years had seasoned and matured Jacob, but he was not yet ready to receive God's full measure of blessing. The needed transformation, however, was well under way. The experiences related in today's lesson added greatly to Jacob's understanding of God, of himself, and of other people.

For one thing, Jacob had become more conscious of his need of God's help. By nature he was a schemer, a self-reliant man, willing to deceive others to gain his own ends. His mother had encouraged him in this matter. During his last six years with Laban, he had outwitted his clever uncle, greatly to his own advantage (Gen. 30: 25-43). But he had forgotten the primary meaning of his vision of God at Bethel. He had relied more on his own cunning than upon Jehovah; although Jehovah had promised to be with him and to care for him.

A sense of wrongdoing always brings fear and added difficulties. Jacob's success in getting great possessions, in large part, had been at the expense of Laban. This led to jealousy and to real danger to Jacob and his family. Laban's sons were scheming against Jacob, and were turning Laban's countenance from him (Gen. 31: 1-2). Jacob was wealthy, but he was largely friendless. Jacob had to

leave Laban to avoid an open break with him, and possible warfare.

Nor would the journey back to Canaan be an easy one. His children and flocks and herds could not easily make the long journey, and there were robbers in the way. Back at the old home in Canaan was Esau, from whom Jacob had fled. Circumstances were driving in upon Jacob the fact that he must seek God's help.

I. Help Needed (Gen. 32:2-8)

We have already faced the fact in our study of the background of today's lesson. Another experience, however, had to come to Jacob before he would seek God's help.

To be sure, God was always present, always ready to help. God's appearance to Jacob at Bethel, twenty years earlier, had been evidence of that fact. At Bethel, Jacob had seen angels ascending and descending between earth and heaven. Although Jacob had not relied on divine help during the years with Laban, God had been with him. He had appeared to Jacob in his hours of distress, commanding him to return to the land of his fathers, and promising to be with him (Gen. 31: 3). Now as Jacob separated from Laban to go his own way, the angels of God met him. The angels had appeared when he left

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Canaan; they came again when he sought to return to Canaan. This fact surely steadied Jacob and gave him encouragement. He gave the place the appropriate name *Mahanaim*, "two companies."

But Jacob knew that he must face Esau. Even God's promise to be with Jacob would not leave him free of all responsibility in seeking to gain Esau's favor. And indeed this was Jacob's responsibility: he had sinned against both God and Esau.

Mahanaim was east of the Jordan, south of the river Jabbok. It was no short journey from that point to "Seir, the country of Edom," to the south of the Dead Sea. But thither "Jacob sent messengers before him to Esau."

Jacob gave these messengers careful instructions for dealing with Esau. We note these instructions in detail.

1. Jacob desired to approach Esau as his servant. They were to say "my lord Esau" and "thy servant Jacob." Was this solely a matter of tact, an effort to please Esau? Or had Jacob had a change of spirit toward his brother? Is there a confession here of his guilt, and of his consequent dependence upon the good graces of Esau?

2. Jacob bade them inform Esau of his sojourn with Laban, and of his prosperity. "I have oxen, and asses, flocks, and menservants, and womenservants."

3. Jacob requested Esau to exercise grace (forgiveness) toward him. "I have sent to tell my lord, that I may find grace in thy sight." This confirms the idea that Jacob was sincere in addressing Esau as his Lord.

What would be the results of this effort, the sending of messengers to Esau? Some days would be required for completing the journey. How anxious Jacob must have been during the days of waiting!

The messengers returned; their report was terse, definite, terrifying. Your brother "cometh to meet thee, and four hundred men with him." Esau coming with four hundred soldiers! Escape was impossible. The only question before Jacob was *how* he should meet Esau.

Fear, distress, gripped Jacob. Quickly he divided his possessions, people and flocks into two bands. His idea was to have at least one band escape Esau, if he should smite the company out in front. Not a very pleasing outlook for Jacob! Jacob's sense of need was now complete.

II. Help Sought (Gen. 32:9-12)

Jacob was driven to Jehovah in earnest prayer. He had no other source of help. At last, scheming and deceiving were not equal to the need. Look at this prayer in detail.

1. *The Address.* "O God of my father Abraham, and God of my father Isaac." Jacob would remind God that his purposes with, and his promises to, his fathers were now linked with his own fortune. In short, if Jacob could not appeal to God on the basis of his own merits, he would stand upon those of his fathers.

2. *The Reminder.* You said to me, "Return unto thy country, and to thy kindred, and I will deal well with thee" (Gen. 31:3). In other words, "I am on this journey at your bidding, and upon your assurance of protection."

3. *The Confession.* "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands." This confession, as much as any phase of his prayer, revealed the change in Jacob.

4. *The Petition.* "Deliver me . . . from the hand of my brother." Was this petition selfish? At least, it was definite.

5. *The Basis.* The basis of the petition was twofold. First, "For I fear him, lest he will come and smite me, and the mother with the children." Jacob is not wholly selfish in his reasoning. Second, Jacob was concerned for the fulfillment of God's promise to him and to his seed. "And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea." What would become of that promise, Jacob asked, if God permitted Esau to smite him and his family?

Jacob's prayer was marked by sincerity, humility, definiteness, and clarity. It fully recognized his need.

III. Help Received (Gen. 32:27-29)

This fact is told only in small part by the verses printed in our text. To get the full story of God's answer to Jacob's prayer, one must read the context.

1. The sending of presents to Esau (Gen. 32:13-21). This was a wise plan. It showed a right spirit. God could bless such a move.

2. Wrestling with the angel; prayer for blessing (Gen. 32:22-26). "I will not let thee go, except thou bless me."

3. Jacob wins Esau's favor (Gen. 33). Read this story in detail.

4. Jacob becomes Israel (Gen. 32:27-29). At last Jehovah had subdued Jacob to his own will. The deceiver and schemer had faced his own limitations and his consequent need of God. Now he had faced God. He had recognized God as his master. When Jacob recognized his own powerlessness, he became strong for the first time. He did not despair when defeated; instead, he clung to Jehovah with unyielding determination. "You are my only source of

strength," he said in effect. "I will not let you go except you bless me." (Compare 2 Cor. 12:9-10.)

In recognition of Jacob's prevailing power in prayer, in striving with God, Jacob was given a new name. "What is thy name? And he said, Jacob." "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." As Jacob changed from the cheater to the one who prevailed in prayer, he was given the fitting name, Israel.

Jacob (Israel) was elated: he had prevailed. He had sought God's help and secured it. He became bold, daring. He would ask a greater favor. "Tell me, I pray thee, thy name." That request was denied. He had prevailed with God, but not to the point of commanding what God should do.

Yet he received a blessing. One request denied, a real blessing granted! So it always is when we ask for that which is outside of God's will for us. Just what the blessing was that came to Israel here we do not know, but it suited his need. Of that much we can be sure.

So we leave the patriarch, not as an unscrupulous schemer and cheater, but as one who has learned the true source of power. The change in his character had come through reliance upon God, not upon self; in doing God's will, not in pursuing his own selfish desires.

LESSON APPLIED

By Howard K. Williams

Preparation

In these lessons on Jacob we should have all the facts well in hand. This requirement necessitates reading all that the Bible has to say about Jacob, both in Genesis and in references to him elsewhere. In addition to this we ought to read all available lesson materials. Both in our lesson preparation and in our teaching we ought to guard against glossing over Jacob's faults, which certainly are not obscure in the Bible story. Without due recognition of these we can hardly appreciate the transformation which made him the man that he was.

Beersheba

This name occurred in the lesson for last week. It can be dismissed quickly by calling attention to the fact that here was the home of Isaac and Rebekah, of Jacob and Esau. Here Rebekah and Jacob deceived Isaac and cheated Esau out of the birthright.

Bethel

As a result of his mistreatment of Esau, Jacob was forced into exile which

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lasted many years. Even so, sin separates from loved ones and makes one a fugitive from God and man. Still, there is good in the worst of men, and God works hard to bring out the good. Some students think that Jacob wanted the birthright, not so much for its property value, but because the oldest son became the head of the family. Anyway, there must have been some good that God saw in Jacob, for on the first night away from home Jacob had a beautiful dream of a stairway leading from where he was lying, up into the heavens. On the stairway he saw angels ascending and descending. So Jacob called the place Bethel, "house of God." "Surely," he said, "the Lord is in this place."

Padanaram

This was the home of Rebekah's people. Her brother Laban lived here. It is a memorable story of the meeting of Rachel and Jacob at the well; of the subsequent meeting with Laban and the welcome he gave; of Jacob's labors for Rachel, only to get Leah instead, and of his continued labors for Rachel, whom he dearly loved. It was love at first sight, apparently, and Jacob the bargainer contracted to work instead of giving a dowry which he did not have, so that at the end of seven years he might have Rachel for his wife. Love makes labor pleasant, and so the years passed and the day arrived for the wedding. Now, the bride was heavily veiled, and when the ceremony was ended and the veil taken off, behold it was Leah the tender-eyed, and not Rachel the beautiful and well favored! Laban explained the deception by saying that it was not the custom to marry off the younger before the older. Knowing Jacob as we do, we may be inclined to wonder why he did not discover the fraud beforehand, or why Laban was not honest enough to tell him. Nevertheless, he who had tricked his father, was now himself tricked by his own uncle. So chickens do come home to roost!

The rest of the story of Padanaram is the story of two pastmasters of trickery trying to outwit each other. With characteristic determination Jacob bargains again for Rachel, and Laban gets seven more years of service out of him. Then comes a period in which Laban and Jacob make a bargain, and Jacob, keener in breeding the sheep and goats, becomes wealthier than his uncle. Consequent discontent arises, which results in Jacob's flight with his wives and property and the pursuit of Laban. After seven days Laban catches up with Jacob's caravan, a truce is decided upon, and a stone is set up which they call Galeed, or Mizpah ("beacon" or "watchtower"). "For," Laban said, "the Lord

watch between me and thee, when we are absent one from another."

By some strange trick of misinterpretation this so-called "Mizpah benediction" is sometimes used to close a Christian meeting. It was not a benediction at all, but rather a malediction. Neither Laban nor Jacob trusted each other, and they set up the stone to keep them apart, so they would not do each other further harm. Perhaps, after all, it is well to use this "benediction," for we Christians need something to remind us not to harm each other with our trickery and selfishness and gossip!

Mahanaim

So Jacob journeyed away from Laban after more than twenty years, and toward Esau. How would Esau feel after all these years? His thoughts troubled him, and well they might have done. Now we are told that "angels of God" met Jacob, and so Jacob called the place Mahanaim, which means "two hosts," or "two camps." You remember how, when the enemy had surrounded Dothan, the watchman came to Elisha and said, "Alas, my master! how shall we do?" (2 Kings 6: 15). Then the old prophet prayed, "Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings 6: 17). If we want heaven's help, we must learn that "the angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34: 7). This does not mean that we always are delivered according to our ideas or desires, but that God does deliver those who put themselves in his care.

Peniel

Although Jacob recognized the two hosts, he was still afraid. He still had to face his sins in the prospective meeting with Esau. His fears were not allayed when he found that Esau was on his way to meet him with four hundred men. Why so many men, if not to do battle? So "conscience doth make cowards of us all." Again Jacob was in a dilemma. Well, he would try strategy. He divided the party, so at least half might escape if worst came to worst. He prayed to God for help. We all do that when we get in a tight place. Too bad we do not learn the joy of communion with God in the calm of life, so that our prayers in trouble are not so feverish! Then came that strange contest in the night, when Jacob wrestled with an angel, who gave him a hard struggle and at dawn touched Jacob's thigh. That touch took all the fight out of Jacob, and in the hands of the angel he lay helpless. Then the angel said, "Thy

name shall be called no more Jacob, but Israel." Jacob had risen from usurper to prevailer with God; from trickster to man of spiritual power.

This transformation was not an accomplished fact, but a possibility yet to be realized through the power of God. So was it with Simon Peter. Through Christ Simon became Peter, the Rock.

Jacob called the place Peniel, "the face of God," for there he had caught a glimpse of God's power. Ever afterward Jacob was lame, halting upon his thigh, to remind him that he would win not through his shrewdness, but through the power of God. "Except the Lord build the house, they labour in vain that build it" (Ps. 127: 1).

Succoth

The meeting with Esau is more to Esau's credit than to Jacob's. From Esau's heart had vanished the spirit of revenge which was there in other years. The spirit of forgiveness had taken its place. But Jacob still was Jacob! Promising Esau that he would follow him to Seir, he went instead to Succoth, where he "built him an house, and made booths for his cattle." Jacob had yet a long way to go before he merited the name "Israel"—"Prince of God."

Egypt

The last chapter in Jacob's life is in Egypt, where he and his family are rescued from starvation by Joseph.

Conclusion

The story of Jacob is the story of a man struggling against a grasping nature, toward higher things. It is also the story of a forgiving God, who forgives and forgives and forgives as long as a person struggles sincerely upward. Weak and erring though we are, he is ever ready to help us, if when we fall, we fall facing the cross of Christ.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To develop in young people a larger dependence upon God in meeting their problems.

The Plan

1. Reviewing the Scripture Lesson (Gen. 31-33).
2. God Can Help You When—
 - a) You Have Enemies.
 - b) You Fear the Future.
 - c) You Need a New Name.
3. For Further Discussion.

The Procedure

Spend the first portion of the period reviewing the incidents related in the

three chapters of Genesis upon which today's lesson is based. A splendid summary and interpretation will be found in *Young People's Class*. You may wish to use the question-and-answer method, developing a set of questions similar to those indicated in last week's lesson. Or you may prefer the lecture method.

God Can Help You When —

Point out the purpose of today's lesson, and emphasize the meaning of the key verse. Our God is not an absentee owner. He did not create the world and then go off to some remote portion of the universe, thereby leaving the world to determine its own course. God's dwelling-place is with men now. He prefers sharing the fellowship of men rather than cosmic isolation. As Whittier has suggested, man never drifts beyond God's love and care. In the words of a Negro spiritual, "He sees what you do, he knows what you say," and, still better, he is always ready to help you conquer your trouble and face your task triumphantly. Our lesson suggests three types of situations in which God can give us help.

You Have Enemies. When Jacob was confronted by Esau, whom he believed to be his enemy, he prayed to God, "Deliver me, I pray thee . . . from the hand of Esau." Because Jacob made this problem the subject of prayer, God was able to give him the guidance and the help which he needed. Jacob placed his problem before God, and God gave him wisdom to proceed. Before praying, Jacob was confused and bewildered, but then the path became clear. Jacob was to approach his brother with the clear desire to establish peaceful and friendly relations. He was to indicate his desire for his brother's friendship by preparing and presenting generous gifts. Jacob followed God's leading, and we know the irenic relationship which was established, not by destroying the enemy, but by overcoming the enmity.

You Fear the Future. When Jacob heard that his brother was coming to meet him with four hundred men, he was "greatly afraid and distressed." Having established an agreement with Laban not to cross the boundary at Mizpah with predatory intentions, Jacob doubtless disliked to retreat across that boundary line and run the risk of straining his newly formed friendly relations with Laban. But ahead of him was Esau with four hundred men. No wonder he was distressed and afraid! Nor was he thinking only of his own safety. What would happen to the mothers and the little children? And what would happen to the glorious heritage which God had promised to the descendants of Abraham, of which he was a trustee and guardian?

The Bible does not tell us in so many words that Jacob prayed to God, although there are indications that this may have been so. We do know, however, that God was very real to Jacob throughout this period, and that Jacob conquered his fears sufficiently to face his brother with courage in preference to a cowardly flight. Doubtless on the basis of our own experience, we can enter sympathetically into the experience of Jacob. For, have there not been times when we have faced an uncertain or perilous future?

You Need a New Name. Perhaps the best thing which God did for Jacob was to give him a new name. That was what Jacob needed most. To the Hebrews, a name was more than a label. It was the symbol or expression of the very nature of the person. Up until the time of our lesson, Jacob had a bad name, and he deserved it. His name actually meant "the supplanter," "the crafty one." In America we would call him "Cheater." But an experience came to Jacob which completely transformed his life, and consequently his name. In the picturesque description of a wrestling match, we are told of a spiritual experience in which Jacob received the final lesson that humbled and broke down his self-will. This experience taught him that he could not seize blessings from the hand of God, but must accept them as a gift of God's grace. Through this experience, God became more real to Jacob than ever before, and a genuine conversion took place in Jacob's life. He was no longer Jacob, "the supplanter," but Israel, "the perseverer with God."

For Further Discussion

1. What experience happened to Jacob at Penuel (Peniel)? Why did Jacob choose this name? What was its meaning to Jacob?
2. Can a person deliberately plan and carry out a procedure by which God will become real to him?
3. Do you believe that God can help you love your enemies? Triumph over trouble? Overcome fear? Change the moral character of your life?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Readiness of God To Help.

PRELUDE. "There's a Wideness in God's Mercy."

INVOCATION SENTENCES.

Leader: "O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure."

Response: "Have mercy upon me, O Lord; for I am weak: O Lord, heal me."

All: "The Lord hath heard my supplications; the Lord will receive my prayer." (Psalm 6: 1, 2, 9.)

PRAYER. "O Lord, our merciful Father, who art always ready to help poor creatures when they cry unto thee, knowing their poverty and their need, we would lift up our desires to thee now, believing that it is not in vain for us to speak to thee. We ask thee for thy gracious presence to be granted to us now. We feel that thou art near, and we rejoice in the thought. With thee is the fountain of life. We thank thee that in all our weaknesses we have such ready and swift access to thy presence. O Lord, we pray for a deeper acquaintance with thee, for a fuller knowledge, and for a firmer faith. This we ask in the name of Christ. Amen." (Adapted from a prayer by an unknown author.)

SCRIPTURE. Matthew 7: 7-11.

ANTHEM. "Seek Ye the Lord," Roberts.

HYMN. "I Heard the Voice of Jesus Say."

Stanza 1. (To be sung.)

Stanza 2. (To be read in unison.)

Stanza 3. (To be sung.)

PICTURE STUDY. (If possible, secure a copy of Burnand's "Follow Me" and use it to illustrate this part of the service. It was shown in BAPTIST LEADER for March, 1942.)

In the painting by the Swiss painter, Eugene Burnand, is portrayed the results of Christ's invitation, "Follow me." Just behind the figure of the Christ is one of the disciples, watching with great intentness as his Master grasps the hand of a young man who has come at his bidding. This young man, and a young woman beside him, and another youth just emerging from the misty background have clear-cut features and searching eyes. Their weaknesses and doubts disappear forever when they discover Jesus' readiness to help them.

But what of the dim figures barely discernible on the right? Will they come out of the foggy atmosphere of their own strivings and failures and enter into the presence of the waiting Son of Man? Will they come, or will they wander forever in dismal uncertainty?

Here we have a vivid illustration of the manner in which men respond to God's call today. From among the many in the world, a few rise up and follow him; the rest drift about on "the misty flats" below.

HYMN. "I Heard the Saviour Say, Thy Strength Indeed Is Small."

BENEDICTION. And now may the One who has called us unto himself and whose grace is sufficient for our every need, enlarge our hearts to a full acknowledgment of his constant help. Amen.

POSTLUDE. "How Firm a Foundation."

The Book Browser

Writers Are Exploring the Christian's Resources and
Are Finding Them Adequate for This Troubled Time

YOUR good friend, the Book Browser, has no way of knowing how you are making out, but as for himself he must admit that he is finding it somewhat difficult to keep abreast of the flood of new books being published even in these war times. These books, so it seems to him, are of very unequal merit. Some bear evidence of hasty preparation and have value only as propaganda for this or that cause. Such books will disappear as quickly as the fast changing conditions which called them forth. But there are other books, fortunately, which sum up the results of years of research and reflection. They are thorough in treatment and so well written that reading them proves a delight.

Though these latter books were written with the long ages in mind, rather than the contemporary scene, they do meet a contemporary need. Because they survey present-day events in the true perspective furnished by their historical setting, and because they keep the reader's mind fixed upon the unfailing love and steadfast righteousness of God, they kindle the faith and fortitude that men need so sorely today.

The temptation, in such a time as this, is to limit our reading to the daily press. Perhaps we feel that we have time for nothing more. But however large and sensational the headlines may be, and however eager we may be for good news from each of the world's battlefronts, we need to bear in mind that a steady diet of war communiques, instead of inspiring us to an all-out effort for victory, may serve to give us merely a bad case of the jitters. We shall be acting wisely, therefore, if we reserve a few minutes out of each day for the reading of one or another of these books which build courage and confidence.

■ One such book is *In the Storm*,¹ by Leslie F. Church. Dr. Church is a distinguished English minister, radio preacher, and author. He is also widely known as the editor of *The London Quarterly and Holborn Review*. Many American ministers will welcome the opportunity of becoming acquainted with him through this book.

Although each chapter in this book is a separate sermon, the book as a whole possesses that unity which is desirable; for through every sermon runs a consistent purpose and attitude—unflagging faith in God. Dr. Church knows that a Light has shined amid our human dark-

ness, and he is confident that the storm, for all its noise and fury, will never be able to put it out. He writes: "Amongst all the immensities of time and space, amidst all the tragedies past our individual control, in the storm of war itself, we are not lost. He has called us by name. We belong to God."

This book displays a refreshing and highly commendable literary style. It never becomes dull. The numerous sermon illustrations employed—illustrations which always are pertinent and in the best of taste—give clarity and vitality to the subjects discussed. Never intruding themselves, but always present and serving to give the book substance and authority, are the author's wide reading and thorough grounding in both philosophy and Christian thought.

■ Of very different character, but equally inspiring, is *Discovery, a Guidebook for Living*.² Ostensibly this book was published for young people, but it is capable of serving a much larger group of readers. It will be of help, not to youth only, but to all who may wish to acquaint themselves with the best thoughts of the best minds of our time; and who may be desirous of building, on the basis of the information thus gained, an adequate faith and a practical plan for worthy living.

Dr. Robert M. Bartlett, the compiler of this volume of extracts, has culled from the writings and addresses of leaders in many different fields of endeavor those paragraphs which set forth most clearly and effectively the basic values which these leaders have discovered in life. The goals which these men

have set for themselves are stated without any attempt at being dogmatic; in fact, there is a studied avoidance of all that might be counted conventional thinking. The reader is challenged by the quotations, therefore, to think creatively and to live purposefully. Ministers, teachers, and public speakers will find many uses for this unusual compilation.

■ *In This Generation*³ is the inspiring life story of Robert P. Wilder, as told by his daughter, Ruth Wilder Braisted. In the foreword to this book, Dr. John R. Mott writes: "The life and work of Robert Wilder is a convincing demonstration of what God can do with a life placed at his disposal and dominated with the world-wide vision and purpose of Jesus Christ."

This book is more than a biographical sketch, however, interesting though that biography is. It is also a chronicle of the Student Volunteer Movement, for the advancement of which Dr. Wilder so largely spent his life. The Student Volunteer Movement for Foreign Missions has been called "the greatest student uprising of all time." It carried the gospel throughout the world, and still sounds its challenge to Christian students in many lands.

■ Dr. William Owen Carver needs no introduction to the readers of BAPTIST LEADER. For more than forty years he has been Professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary, Louisville, Ky.

His most recent book, *Christian Missions in Today's World*,⁴ is both a challenge and a guide. It calls upon every Christian, be he a layman or a church official, to rethink his attitudes toward the missionary movement, in order that with full understanding he may help to effect in that movement such changes as will make it serve in the wisest way the new conditions which have come to pass throughout the world. But at the same time that he calls for this "rethinking" of missions, he points the reader to those eternal realities that must never be forgotten.

The need, writes Dr. Carver, is to find "God's full and expanding revelation and redemption. If in Christ Jesus we have 'manifested all the fullness of redeeming Deity in bodily form,' then in Christianity will be found the resources for redeeming humanity unto a true world community. Christianity will not then compete with other religions, it will enable their followers to transcend them. And this it will do as actual Christianity itself is cleansed and made comprehensive of the grace and righteousness of God."

Obediently yours,
B. BROWSER.

Baptist Leader

Books Reviewed

¹*In the Storm*. By Leslie F. Church. Abingdon-Cokesbury Press, 1942. 206 pages. Price, \$1.50.

²*Discovery, a Guidebook for Living*. By Robert M. Bartlett. Association Press, 1942. 160 pages. Price, \$1.50.

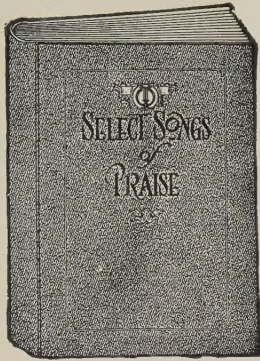
³*In This Generation*. The Story of Robert P. Wilder. By Ruth Wilder Braisted. Friendship Press, 1942. 205 pages. Price: cloth, \$1.25; paper, 75 cents.

⁴*Christian Missions in Today's World*. By W. O. Carver. Harper & Brothers, 1942. 148 pages. Price, \$1.50.

All books reviewed upon this page may be purchased from The American Baptist Publication Society.

Here's Our Answer to Your HYMN BOOK QUESTION:

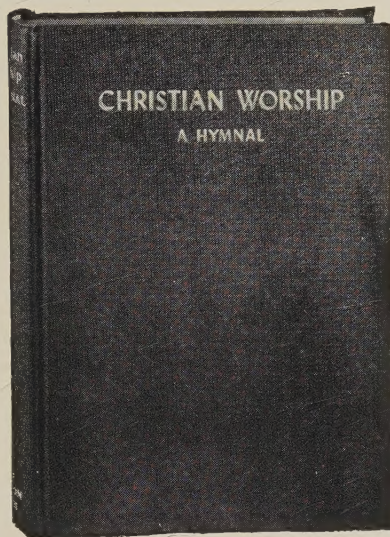
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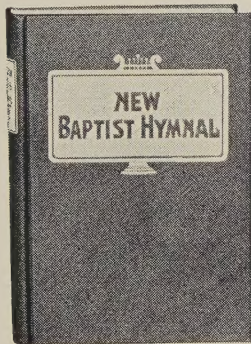
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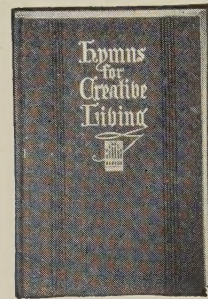


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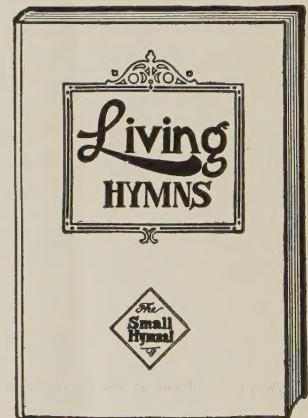


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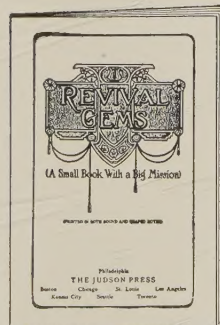
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